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CONTENTS.

LEADING ARTICLES:	The Disestablishment Movement	1269
Christmas and War...	Religious and Denominational News	1269
Mr. Bright on the United States	Election Intelligence	1270
Romish Superstition in the Church of England	The Sheffield Election	1270
The Result of the Sheffield Election	The Chancellor of the Exchequer at Leeds	1271
Toward Evening	The Week	1271
LITERATURE:	CORRESPONDENCE:	
Dr. Abbott's Oxford Sermons	The Primary School Law in Belgium	1272
Burns and Burke	The Late Mr. J. Remington Mills	1272
The Dictionary of Music	Wealth at Home and Abroad	1273
Mr. Brodick's Political Studies	Evangelical Alliance	1273
Travel and Trout in the Antipodes	Chelsea Hospital for Women	1274
Christmas Numbers	St. Saviour's Hospital and Refuge, Upper Hol'way, N.	1274
American Reviews	Mr. Bright on England and America	1275
Brief Notices	Mr. Lefevre, M.P. on Agricultural Depression	1275
The Irish Church Surplus and Irish Distress	Afghanistan	1276
A Brahmo Preaching Army		1276

CHRISTMAS AND WAR.

FOR 1,879 years, more or less as scholars may determine, the season of Christmas is generally supposed to have annually renewed the proclamation of "peace on earth" and "goodwill towards men." Recently, in this country at least, social sentiment has taken the word out of the mouth of ecclesiasticism; and the "gode spel"—the sacred tidings from heaven—have been, if not quite ignored, at all events compelled to take the secondary part of conferring a religious sanction on joviality. But in any case, whether the religious or the social associations be uppermost, Christmas is supposed to remind us that "one is our master, even Christ, and we are all brethren." And this reminder comes in a form which appeals to all the unifying sentiments of humanity. Home is felt to be dearer both to the present and the absent; national life, which gives home both its character and its security, is more highly prized; and the enlargement of heart, that comes with the excitement of genial affections, makes more possible than at other times the consciousness of a common humanity in which we are one with all races of the earth. The feelings with which anyone susceptible to musical inspiration hears at this season Handel's chorus, "Unto us a child is born" afford a better comment than any theological treatise on St. Paul's idea of the Divine manhood, in which "there is neither Greek nor Jew, barbarian, Scythian, bond, nor free, but Christ is all and in all."

Yet on what a world does this season break as the second millenium of the Christian era grows old! Europe armed to the teeth, and only saved from universal war because each nation is afraid to strike the blow that threatens an immediate chaos; the smooth surface of society undermined by cunning mazes of intrigue and conspiracy, everywhere stored with explosive forces; and England, apparently secure through her insular position and comparatively independent interests, sending fire and sword through the villages of remote tribes, whose only crime is the incongruity of their position and customs with a scheme of empire conceived for the purpose of influencing our party squabbles—such is the spectacle we behold at this Christmas time! This is not a picture which faith would naturally expect to see after the professed submission of the kingdoms of this world to God and His Christ. And the incongruity is more painful when we realise the details of the picture. Afghan patriots rotting by the score on gibbets erected by an English general; Afghan villages burned to ashes, their wretched inhabitants

houseless amidst the bitter weather; bereaved English mothers and widows weeping the loss of their dear ones, or hoping against hope that the fatal lists of the killed may be incorrect; Zululand wasted, the Boers sullen and vindictive; while fanatics howl for blood, and yet more blood, to wipe out insults provoked by a violent policy—such are the thoughts that haunt us while we gather around the Christmas hearth. Surely it would be well if some part at least of this sacred holiday season were devoted to a consideration of the causes for the hideous incongruity between our professed religion and the condition of the world, especially as influenced by the foreign policy of this country.

It appears to us that a good deal of the modern sentiment of patriotism is a mere survival of savagery, which, after keeping its place for centuries in defiance of the spirit of Christianity, now threatens to choke up the sources of moral inspiration. We may allow that times have been when, the interest of each nation being considered as necessarily opposed to the interest of every other, patriotism was naturally narrow and exclusive. Nor need we deny that the sentiment, misguided though it was, had a noble aspect, inasmuch as it prompted a sacrifice of individual interests to something greater than self. But we maintain that the political philosophy involved in many of the moral maxims of Christianity is being proved by the long experience of the world to be the true one. There are no isolated national interests that can be permanently served by foreign suffering and loss. The nations of the world are members of one organism, so compacted together that "whether one member suffer all the members suffer with it, or whether one member be honoured, all the members rejoice with it." Thus it is of no advantage to us that Russia should be distracted by faction, or humiliated by exclusion from any honourable career of commerce or real progress. Her morbid condition is not a proper subject for vindictive triumph or jealous hostility. And half the difficulties of the Eastern Question arise from the selfish arrogance which, amongst many ignorant sentimentalists of this country, passes under the name of patriotism. The intrusion of party politics into the pulpit is generally to be deplored. But Christian teachers could hardly render a nobler service just now than the inculcation of a patriotism consistent with the spirit of Christ, the patriotism that finds the glory of our own land, not in slaughtered victims and smoking ruins, but in the service rendered to the world by an example of ordered freedom and political righteousness.

Unfortunately one of the deepest sources of prevalent evils is the startling amount of practical infidelity that is found consistent with loud professions of belief. People have so little realisation of the truths they fancy themselves to hold that they are apparently unconscious of hypocrisy when acting in direct defiance of the most obvious inferences from those truths. Every mode of thought or amusement that happens to be fashionable finds its way into the army. And, more from the operation of this law than from any genuine conviction, military circles have for some time back taken up the profession of Evangelical religion. Some of the results are astounding in their incongruity. A lady, an officer's wife, who resided for a time at Peshawur with her husband, has given the world the results of her experiences there in a lively but withal a somewhat silly book. Speaking of the Afghans, she solemnly laments their vengeful spirit and

recklessness of human life. "Pardon," she tells us, "is not a word in their vocabulary, they know not what it is to forgive one another, nor are they softened by Christian principles or Christian morals. Theirs is the religion of the false prophet who enforced his tenets with fire and sword, so different from the real and true 'Prophet, priest, and king' whose life and maxims taught peace and forgiveness." Such a passage reads very oddly when we remember what the professed adorers of that life which "taught peace and forgiveness" have been doing of late in Afghan towns and villages. Of course the amiable and gallant members of these military circles see no incongruity whatever between their religion and their trade. To hang forty-one out of eighty-nine captured Afghan soldiers, simply because they refused to recognise the hollow Treaty of Gandamak, is in their eyes only an instance of the moral vigour with which Evangelical religion has steeled British hearts. If the Russians had done such a thing, that would be quite another matter. But then the Russians are not Evangelical; their religion is superstition; they are not of the saints who are to inherit the earth; and it is their business to submit to the chosen people. Would God a race of prophets would arise to call things by their right names, and make their hearers feel the sword that pierces to the discernment of the innermost thoughts and intents of the heart! Not till warlike Evangelicalism is recognised for the detestable and insufferable cant that it is, will there be any hope of peace on earth and goodwill amongst men.

MR. BRIGHT ON THE UNITED STATES.

MR. BRIGHT'S speech at Rochdale, on the occasion of Mr. Potter's return from an interesting tour in the United States, has greatly irritated the school of politicians who regard war and debt as necessary conditions of the noblest human existence. The orator has specially given offence by dwelling with much satisfaction upon the size of American territory; and even more by a passing reference to the fact that while Mr. Potter had seen during his tour only four drunken men, he had not met a single emperor, or king, or prince, or princeling. Mr. Bright was also unfortunate, according to these critics, in his reference to the absence of an Established Church in America, and also to the different system which prevails in regard to the tenure of land. If to all this we add the speaker's alleged tenderness toward the protectionist fallacy in Transatlantic regions, and his omission to expose the official corruption caused by the system of giving everyone the chance of a four years' scramble for fortune at the public expense, we shall have fairly summed up the numerous errors of taste and judgment which the veteran orator is said to have concentrated in a single speech. Now we are far from endorsing all that Mr. Bright says on any favourite topic. One reason for his great power as a popular speaker is his capacity for excluding even from his own mind all points of view except the one on which he desires to insist. To this attitude of mind difficulties and objections have scarcely any existence—or, at least, no right to any. But while, for the purpose of carrying away an audience, there is great advantage in such a concentration of attention, it must be owned that it has drawbacks when it is applied to political philosophy, or even to practical issues between one form of polity and another. Mr. Bright, however, has another faculty, without

which the characteristics of his oratory would hardly have come to be discussed so much as they are; and that is a knack of being mainly in the right. And we cannot help thinking that to a man who is in the right there is often given an intensity of conviction impossible to a man who is in the wrong. Of course we bear in mind all that may be said as to the passionate earnestness of blind fanatics. But in the case of men who have clung to unpopular opinions, and ultimately been proved to be in the right, it is usually found that they have simply anticipated others in attaining a point of view from which the facts are too clear and tangible to allow of doubt. This is not a mere matter of temperament, as fanaticism is; and the certainty thence arising is altogether of a different kind.

Now Mr. Bright has for nearly half a century been strongly of opinion that the masses hardly have a fair chance in this country; or, indeed, in any part of the Old World. He believes that certain institutions, such as the Established Church, and the land laws, and enormous armaments, are contrary to the interests of the many. To such evils he would add also the vicious tradition of mutual hostility among European nations, and the inveterate habit of dynastic intrigue. And sometimes, despairing of the slow pace at which better principles make way against overwhelming obstacles of custom and prejudice, he is thankful that a refuge is opened beyond the Atlantic for millions of the outcasts of Europe. It does not appear to us that there is any evidence of bitterness or want of patriotism in such a feeling. And allowing that the existence of such a refuge from the difficulties of life in Europe is a proper reason for satisfaction, it seems quite legitimate to rejoice that the refuge is big enough to hold all who are likely to seek it. Yet much scorn has been thrown upon Mr. Bright's fondness for referring to the dimensions of America, just as though he had fallen into the Imperialist error of identifying size with dignity. "One element," we are told, "of the greatness of America, and that which most strongly impresses Mr. Bright's imagination, is its undoubted bigness." Of course it is; because in this case bigness means ample scope for a hundred millions or more of men, women, and children to live happy lives unhampered by the burdens imposed on Europe by the narrow interests of royal, priestly, and noble families. And, as the orator was careful to point out, the superior comfort of the masses in that country is not caused by any advantage of race or mental constitution. For the principal increase in the population consists in the yearly addition of thousands from almost every country in Europe. It is not human nature but circumstance that is changed when men run across the sea. Mr. Bright is of opinion that circumstances there are more favourable to the masses than they are here; a position it appears difficult if not impossible to dispute. And he is further of opinion that things might be improved very much for the masses on this side the Atlantic if we got rid of some things which are never carried across the sea. Here there is, of course, room for difference of opinion, but a man may surely take that view without being necessarily a fanatic or unpatriotic.

Then it is said that "the good-humoured tolerance with which Mr. Bright exposes the errors of American economy contrasts strongly with his bitter antipathy to the landowners . . . and generally to all domestic political opponents." It is not usually thought polite to denounce the mistakes of a friend's household with the energy we should show in similar circumstances at home. And besides there is much force in the distinction drawn by Mr. Bright between the incidence of protective prices in America and in England. It is inconvenient to pay needlessly dear for one's clothes, but it is maddening to have to pay an artificial price for bread when one's children are starving. But the most dreadful thing in this Rochdale speech was his disrespectful reference to the non-existent kings and queens of America. This, we are told, is "an episode novel and almost alarming." Yet when we

remember that at this point the speaker was contrasting the new world with the old rather than America with this country, we can hardly wonder at the satisfaction expressed with the absence of crowned heads. At this moment the personal interests, the susceptibilities, the very whims and caprices of three men, styled emperors, outweigh in the politics of Europe the welfare and peace and comfort of some hundred and fifty million common mortals. And there are those who seek to reintroduce such a hateful idolatry into this country. There are those who would make the august symbol of the national will personally vocal as it has not been for generations past. There are those who would have us speak "with bated breath and whispered humbleness" of personal preferences they impute to the throne. Against such un-English tendencies Mr. Bright's words were perhaps a timely protest.

ROMISH SUPERSTITION IN THE CHURCH OF ENGLAND.

Now that the Bordesley "sacrilege," or "outrage," or "profanation"—for it is called all these in Ritualistic circles—has reached its *denouement*, it is desirable that it should receive more attention than has yet been bestowed upon it by a too careless British public. The facts, however, are probably so little known beyond the ecclesiastical region in which such affairs excite an interest out of all proportion to their real importance, that it will be necessary to state them for the information of our readers.

The Bordesley case is one of the prosecutions instituted against the Ritualists by the Church Association, and among the charges against the Rev. R. W. Enraght and his curate was that of using wafers in the communion service; whereas the rubric provides that, "to take away all occasion of contention and superstition," "it shall suffice that the bread shall be such as is usual to be eaten." The substitution of wafers for bread is part of the process by which the Romanisers in the Church of England are trying to familiarise the people of England with the worship of the Host as practised in the Church of Rome; and, therefore, insignificant as it may be in itself, it becomes important because of the significance attached to it, and because of that to which, in conjunction with other things, equally small in themselves, it is calculated to lead. But it is stated by those who have knowledge of the subject, that it is very difficult to prove the offence to the satisfaction of a court of law, and hence in this particular instance Mr. Perkins, the churchwarden, who was a communicant, applied, at one of the services, for a sight of the bread used, and being refused, he contrived to possess himself of one of the wafers. He was thereby able to satisfy the Court that the bread used was not "bread such as is usual to be eaten," and, as a consequence, the incumbent was adjudged to be guilty of an illegal act.

Now considering that Mr. Perkins occupied an official position in connection with the Church, and that he felt it to be his duty to maintain the Protestant character of the Church of England, it will, no doubt, appear to all minds untainted with Romish superstition that he was guilty of no offence whatever; but had a perfect right to take possession, for a public and judicial purpose, of what was of no value, and, in his eyes, was without the slightest particle of sacredness.

Not so, however, thought the Ritualists, when the facts become known; for they have ever since been indulging in howls of execration at the expense of the alleged sacrilegious churchwarden, and of everybody else who has failed to join them in their denunciations. We have not, from time to time, troubled our readers with the facts, but we can assure them that for months past the Ritualistic journals, the English Church Union, and the Church of England Working Men's Society have raved over Mr. Perkins's offence as though he had been guilty of one of the most heinous of crimes. They have also called upon the bishop of the diocese and the Primate to interpose the sanctity of their

lawn between the Church of England and this "foul act of pollution," and to suggest some means of clearing the Church from complicity with a deed which is alleged to be dishonouring to Christ, and calculated to bring down the judgment of Heaven upon the Church.

We suppose that, in the opinion of these fanatical sacerdotalists, nothing can wipe away so deep a stain; but within these last few days there has occurred an incident which, the president of the English Church Union admits, may "soften the pain and distress" from which they have been lately suffering. The Church Association, it seems, allege that they had nothing to do with the production of "the exhibit in question," and could not be induced to express any sorrow for the act of their legal advisers. They, however, agreed to apply to the Court of Arches to give up the "consecrated wafer," and Lord Penzance complied with the application; without however, it is reproachfully stated, one word of sorrow or condemnation! It was, therefore, given to Mr. Hassard, an official of the Archbishop of Canterbury, "who immediately went down to Addington and delivered it into the hands of the Archbishop, who at once went into the chapel and there reverently consumed it." This last fact we should scarcely have believed on any other evidence than that of Dr. Tait, who, in a letter to the Bishop of Worcester, says:—

I have taken care that the wafer should be reverently consumed, since, however irregular may have been the mode of administering the Holy Communion, the fact seems now clear to me, though in no way brought before the Court, that this wafer was used in that administration. I have, therefore, thought that it ought to be disposed of as the rubric directs.

We strongly suspect that some of the anger displayed by the Ritualists in connection with this matter has been simulated for a purpose—that purpose being to convert the incident into a weapon of offence against the Church Association; and we have no doubt that some weak-minded people who have no Ritualistic proclivities have been persuaded that a very equivocal, if not very sinful, act has been committed by the prosecutors in the Bordesley case. But, admitting the genuineness of all this wrath, what does it prove? Why, this—that a large number of educated persons in England, and they members of a professedly Protestant Church, are, in regard to the Lord's Supper at least, as blindly superstitious as the ignorant peasantry of Roman Catholic Belgium or France!

For under all the protests against this "wicked business" and "so gigantic a profanation" there lies the fundamental idea, that this "stolen wafer" was not an ordinary thing, but had, by the consecrating act of a priest, miraculously become part of the body of our Lord! The Twenty-eighth Article of the Church of England expressly states that the change of the substance of bread and wine is "repugnant to the plain words of Scripture . . . and hath given occasion to many superstitions," and further, that "the sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." The Rubric, however—with the inconsistency and tendency to compromise which characterises the Anglican Church—prescribes that "if any remain of that which was consecrated, it shall not be carried out of the Church, but the priest, and such other of the communicants as he shall then call to him, shall, immediately after the blessing, reverently eat and drink the same." The Ritualists wholly ignore the Article, and, we suppose, take their stand upon the Rubric, which favours the doctrine of the real presence. And all their ceremonial and their teaching in regard to what they persistently call "The Holy Eucharist" has the tendency, if it has not in view, to place the Communion Service in the Anglican Church on the same footing as the Mass in the Romish Church. They have, therefore, we admit, acted with consistency in regard to this Bordesley case; though their overacting is, we think, by no means calculated to advance their aims.

But what are we to think, or say, of the Archbishop of Canterbury's conduct in respect

to these strange proceedings? Has he, too, gone over to the sacerdotal party in the Church? Does he believe that the wafer consecrated by Mr. Enraght verily became part of the body of our Lord? Does he sympathise with all the maudlin imprecations of the Ritualistic party at the churchwarden of Bordesley, at the Church Association, and at Lord Penzance? We will not do the Primate the injustice of believing anything of the kind. We even think it likely that, in his inner mind, he despises these weak victims of a superstition with which he has no sympathy.

That, however, obliges us, however reluctantly, to condemn the Archbishop from an altogether different point of view; for, if our supposition be correct, why did he send his representative to Lord Penzance to receive this "exhibit," as though it were a sacred thing, and then, going into the chapel at Addington, take care that it should be "reverently consumed," and that notwithstanding the decision of his own Court that its use was illegal? His only plea is that the wafer having been used in the administration of the Holy Communion (many months ago), he thought "it ought to be disposed of as the rubric directs"! Would he, however, have so thought if there had been no such hubbub about this wafer as that which the Ritualists have contrived to keep up for so many months past? We doubt it. We think that he would have laughed at the idea of such slavish adherence to the rubric if he had not thought that it afforded a way of mollifying an angered party in the Church, and putting an end to a very unpleasant and profitless controversy.

Let it be recollected that Archbishop Tait has openly charged the Ritualistic party with conspiring to Romanise the Church to which they belong; and here was a legitimate opportunity for a firm and manly protest against their Romish beliefs and practices. Instead, however, of faithfully using it, he has virtually pandered to the superstition which he ought to have denounced; has given a quasi-sanction to a practice declared to be illegal, and, for the sake of allaying dissensions which may weaken the Establishment, he has, however unintentionally, betrayed the Protestantism of the Church.

We are seldom startled at the utterances of so eccentric a person as Archdeacon Denison, and, therefore, we are not surprised to find that he is now less inclined to promote disestablishment than he was when he joined the Disestablishment League. The reason which he assigns for his change of feeling is, however, we fear, based on an unquestionable fact, viz., that the leavening of the public mind with "the love of Catholic faith and worship" is in "actual, powerful, and daily enlarged operation." The truth is that the stubborn resolution and the audacity of the sacerdotal party in the Church of England fairly cove the episcopal bench; the members of which temporise and compromise with those whose doctrines they reject, and whose aims they regard with undisguised fear. It will be the people of England, and not the bishops, who will save the Protestantism of the Church from destruction—if it is to be indeed saved; but we are afraid that irremediable mischief will have been inflicted before they become conscious of their danger, and arouse their energies to avert it.

THE RESULT OF THE SHEFFIELD ELECTION.

THAT Mr. Waddy should have been elected member for Sheffield by a majority of only 478 may disappoint some Liberals, who, not knowing that borough, expected, as well as hoped, that the majority would be twice or thrice as large; but it will produce no such feeling in the minds of the Sheffield Liberals themselves. For they knew, as others did not, the tremendous odds against which they had to contend, and that it was quite possible that they might suffer defeat, instead of winning what, statistically considered, may be regarded as a moderate victory.

The Ministerial journals, we observe, try to comfort their readers with the assurance that Sheffield Conservatism is now so strong that it

can almost wrest a seat from the Liberals. As though Mr. Roebuck had in his later days been a Liberal, and had not so demoralised the constituency, in a political sense, that the old party lines had been obliterated, and Sheffield politicians had not become mixed up in a way quite bewildering to an ordinary political observer! The Ministerialists were, in fact, in possession of the seat; and they used the name of Mr. Roebuck, as a name to conjure with, with an effect considerable within a few days of his death, but which at the next election will be small indeed. It was to the pugnacity of Sheffielders that the "Dog Tear'em" appealed, and it was because of that appeal that he had such a hold upon the borough. And that was the spirit which Mr. Wortley and his supporters did their very best to kindle into a fresh flame, by means of Jingo-rhodomontade and bunkum-patriotism.

The beer interest has also played an important part in this great struggle. It was the boast of a local Conservative brewer that there were 1,500 liquor-shops in the borough, and that if each occupier could influence ten votes the election would be won. At any rate the publicans all declared themselves on the Tory side, and 150 of their houses were occupied as committee-rooms. In addition, Mr. Wortley had the services of an army of paid canvassers, who were stimulated to extraordinary exertions by the promise of largely-increased pay if their candidate should be successful. Mr. Firth, though he refused to become a candidate, used all his great personal influence to obtain for Mr. Wortley the seat to which he would not himself aspire. And we may be sure that the Ministry, attaching supreme importance to the issue of the election, would resort to all the devices which an unscrupulous Government so well knows how to employ to avert a defeat sure to inflict a heavy blow upon themselves.

Beyond the fact that the Liberals had a good cause, a good candidate, and an intense desire to avert the calamity of a Government triumph, we do not know that they had any advantages on their side. They had not wealth; for in Sheffield that is nearly all in the possession of Toryism. They could not rely on an unbroken Wesleyan vote, even for a Wesleyan candidate; for, strange as it may seem, there were Wesleyans who preferred fighting in the Tory, rather than the Liberal ranks. They lost the benefit of all their recent efforts to improve the register; because the election was hurried on to prevent it from taking place after the 31st of December, when some 2,000 more Liberal votes would have been available. And, lastly, "Bull week" was the worst of all weeks in the year for Sheffield Liberals to fight an electoral battle; seeing that the working men—among whom their strength lies—are then working night and day, preparatory to the long Christmas holidays which follow.

Looking at all these facts, we may congratulate, first, the Liberal candidate, Mr. Waddy, who, with a public spirit which will, we hope, find imitators, gave up a seat elsewhere that he might engage in, not one, but two severe contests in Sheffield. Next, we may congratulate, and thank, all those who have fought with such splendid energy, not so much for a man, as for a great cause, and fought only with weapons of none of which have they the slightest reason to be ashamed. Lastly, we heartily congratulate the country on being saved from the consequences of a Ministerial triumph in a great Yorkshire constituency. Had the majority been the other way, we should have heard nothing of its smallness from those who would have pointed to it as one more proof that the country is with them, approves of their policy, condones their mistakes, and is willing to grant them a fresh lease of power. That, at least, is beyond their power, and, among other results of this great electoral conflict will, we hope, be this—that it will stimulate the friends of peace and justice, of economy and reform to new and bolder efforts in every portion of the country.

The private view of the Grosvenor Gallery Winter Exhibition is appointed for Tuesday next, the 30th inst. The gallery will be open to the public, as before, on the 1st.

"TOWARD EVENING."

What a curious and purely exceptional day that first day of the week, now "far spent," had been to those two disciples! We are all familiar with the story, and many probably who would fail in repeating the exact words of St. Luke would be perfectly at home in Cowper's well-read lines, "It happened on a solemn eventide." They had begun the day with certain little plans and schemes their own, touching the disposal of what, in their eyes, was very precious. The unexpected removal of what was so "dearly beloved and longed for" perplexed them much. A vision of angels comforted, for a time at least, the anxious thoughts of loving, wondering women, but left the less emotional and more sceptical men doubtful and wondering still. The morning rolled on to the meridian, but the warmth of that Eastern noon had failed to make the hearts of the eleven, who were gathered together at Jerusalem, burn within them, while they that were with them remained terrified and affrighted as of old. The hours went on. The Western sky glowed with the short-lived splendour of a Syrian sunset, while the east was already sombre and star-bedewed with the promise of fast approaching night. And along the dusty Roman road these two men—leaving, we can well believe (after the fashion of their sex), somewhat unwillingly, the expectant, yet half-despairing band of disciples at Jerusalem, for the silken chains of domestic duties—walked, and were sad. It was toward evening, and the gathering darkness spoke ominously of their own disappointed hopes. In doubt, sadness, well-nigh despair, they were closing the day, which had begun to them so early, even "when it was yet dark" with well-organised plans for an unknown future.

Strangely prophetic is the whole story. Like many other of the beautiful Scripture incidents, it has a side and a lesson for us.

To many who will run over these words it is "toward evening." We can remember the first publication of this very paper, which has already lived more than the allotted years which statisticians now say is the appointed time for man upon earth. As we look upon our children, and thank the good God for such treasures in our homes, their eager talk of what is to be achieved by each, in the coming days of free unfettered manhood, sends us back upon our own past. Ah! it was very early in the morning—while our future, indeed, was quite in the dark—that we made our own plans, not heeding the fact that here gardens and sepulchres are ever in close proximity. And our day has gone on, in what now seems to us so much useless toiling to and fro, so much utterance of words which we now think of only as "idle tales," the refrain of the whole being wrung out of our perplexed, saddened hearts "vanity of vanities—all is vanity and vexation of spirit." The little child, whose experience of life to-day has chafed its little spirit, and wrung tears from out its bright eyes, lays its head on its pillow and finds sweet anodyne in the thought, "It will all come right to-morrow." But will our to-morrows be any better than our to-days? in fact, will there be any to-morrow for us at all?

Verily, yes. What is so dark to us, and makes us feel bruised and crushed with a miserable sense of universal failure, is so, just because our eyes are "still holden." We have measured our God by ourselves, and mapped out our past and our possible future without regard to Him, whose stern and yet kindly "Oh! fools and slow of heart" will open our eyes at once. Men are much given in these days of ceaseless hurry to worry too much about the future, and many are equally too apt to go on life's journey ever in company with the dim ghosts of an unalterable past. What lesson has this story for us? Is there no hint for us, as we close a year full of political disturbances, commercial failures, agricultural disasters, social annoyances, and religious agitations? It has been a happy year probably to very few. In one way or other, and from a variety of causes, a grave pressure of anxiety has been brooding over most men's minds. The earth, like too many of its inhabitants, hardly grows more comfortable within itself as the years creep on. The very seasons seem somewhat out of joint, and, in fact, the one word "queer" seems best to characterise just at present the round world and they that dwell therein.

"Jesus Himself drew near and went with them." Fatigue, uncertainty, disappointment, were all forgotten when once their eyes were opened and they knew Him. The meal, perhaps spread with such special nicety as wifely care is wont to solace,

withal, the outdoor anxieties of the house's lord, is left untasted. The road over which, but a few moments ago, their weary feet had lingered loiteringly, is now retraced in hot haste. Their own misinterpretation of passing events, the obscure teachings of departed prophets, the uncertain utterances of weak yet worthy women, all and each became full of meaning and bright hope when the Lord Himself was the interpreter.

The past, with all its mistakes about themselves and about Him; the future, which it now seemed wiser to leave in His hands, since only His benediction of "Peace be unto you" had quieted their every apprehension—Himself, in a word, had made the eventide more bright, more peaceful, more hopeful than even the angelic whispers before the empty sepulchre on that first day of the week while it was yet dark! So with ourselves. It is not often that it is possible to retrace footsteps, but it is sometimes granted. The communing about Him will at last lead, even here, to a certainty of hearing His voice, and having Him for our guest, and though the day is done, and much of what we hoped, planned, sought, is unrealised still, yet "at eventide it shall be light"—light that shall guide each of us through the chances and changes of a new year. M. B. A.

Literature.

DR. ABBOTT'S "OXFORD SERMONS."

This volume contains an introduction of nearly sixty pages on three ways of regarding the New Testament and its doctrines; and on the method of teaching Christianity during transitional periods. This is followed by six sermons, preached before the University, and a seventh, "much altered and amplified," originally preached in the chapel of Balliol College. Both sermons and introduction are apologetic; they are explanatory and defensive. Dr. Abbott divides all who concern themselves with religion into three classes. First, those who are merely negative and destructive; second, those who are conservative, "admitting no growth in our knowledge of God"; and third, the liberal or progressive party. The characteristics of this last section are mainly that they believe "that God made the Bible and the universe to illustrate each other, and to lead to the higher worship of Himself"; that Nature and the Bible alike suggest illusions "which, after serving the purpose of protecting immature truths, are destined to be ultimately cast off like husks or shells by the growth of the fruit within." Among these illusions are miracles, which having fulfilled their purpose may be now discharged.

the miracle was duly wrought
When, save for it, no faith was possible,
Whether a change were wrought 't the shows o' the world,
Whether the change came from our minds, which see
Of the shows o' the world so much as and no more
Than God wills for His purpose
I know not; such was the effect,
So faith grew, making void more miracles
Because too much: they would compel, not help.

We quote the words of Mr. Browning because Dr. Abbott's statements are little other than a prose paraphrase of the argument which the poet has put into the mouth of the dying apostle. Whether Dr. Abbott does believe that "the miracle was duly wrought" we have been unable to discover. He believes that Jesus possessed a power of healing certain diseases; but he does not appear to believe in the resurrection of Christ; nor, so far as we can judge, in the incarnation of Christ, save in a very tropical sense. Many of the miracles found in the Gospels he accounts for by the uncritical spirit of the age; and by the lapse of a generation between the death of Christ and the compilation of these records, which allowed time for the formation of many false traditions. We are, therefore, unable to determine whether Dr. Abbott does or does not believe that the order of the world has been supernaturally interrupted for the purpose of conveying spiritual truths to men. We thoroughly agree with him that the only satisfactory and really convincing evidences of religion are inward and experimental. If spiritual faith is to stand it must be, not upon a historical basis, but upon "the demonstration of the Spirit." If, however, the question as to the truth of miracles arises, we must deal with it as with every other historical question, viz., by evidence. But here Dr. Abbott tells us we lack knowledge; though he, as a member of the Liberal party, has no *a priori* prejudice against miracles, and is, there-

fore, predisposed to find evidence. For this reason he seeks to account for them on the theory of illusion. And here, we venture to think, his teaching is misleading. By illusion we understand the false interpretation of some fact due to our organisation or stage of knowledge. But the fact is there; if there be no fact, the feeling of its being there we call a delusion and not an illusion. "The splendour of the firmament," we are told, "is the transmitted shiver of bodies millions of miles distant, which translates itself in our consciousness into the aspect of stars." There is an example of illusion. Macbeth's vision of the dagger is an example of delusion, for there was no objective fact to suggest it, or to suffer a false interpretation. There can be no doubt that illusion has played a great part in the education of man; but it is misleading to say, as Dr. Abbott does, that "Nature has always been wont to teach through the medium of partial error." It is not Nature's method of teaching, it is human nature's method of learning. How could it have been otherwise? Man trusted first his senses, and only by frequent failures distrusted their perceptions. Then, learning to reason, he drew together his facts into order, and so formed more just conclusions. We are convinced that this theory of illusion can be of no service to the cause of miracles, if their historical ground fails them. To take one instance; suppose with the Rationalists that the disciples saw Jesus walking by the lake side in the gloom of night and thought he was walking on the sea, they were the subjects of illusion; but if, years after His death, they are reported to have said that they saw him walk from the shore over the waves and enter their boat, and yet nothing of the kind occurred, they were deluded, or the report was a legend. For these reasons we cannot agree with the following sentences:—

To anyone who has studied the Divine training of children, of nations, and of churches through illusions (not delusions), which for a time partly conceal the truths which they enclose and preserve, it will not seem strange that Providence should preserve, through records of physical miracles, the truth that Jesus was the worker of spiritual miracles; and through literal quasi-fulfillments of written prophecies, the truth that Jesus fulfilled the unwritten aspirations and tendencies of humanity from its first creation.

The subject of the sermons, whatever may be the title they severally bear, is the same—Christ: His place in history, His character, and the worship which is due to Him. We believe that it will be found impossible for the most critical reader of this volume to remain untouched by the feeling of reverence and love for Christ which thrills through the preacher's words. Dr. Abbott has a profound belief in the unique character of Christ, and in the influence it possesses as a presence felt now in the world. What appears to be scepticism in him is really a feeling of faith in the Spirit of Christ. He surrenders miracles, not because he thinks them impossible, nor as a rule improbable in Jesus, but because he thinks they are not needed. Our Synoptic Gospels he contends are borrowed from one antecedent Greek tradition. They probably contain later or less certain traditions. Their miraculous narratives may be accretions and their fulfilments of prophecy illusory. But he can afford to dispense with such aids. Christ shines out through all traditional clouds. He cannot be explained away as in a myth; and they contain the record of a life unique in the history of the world. It is the influence of that life which is the "veritable rock whereon to base our faith; we need not fear to criticise the Scriptures freely, while we worship and fear to criticise Christ." When we ask, in the words of one of the texts, What manner of man is this? we must confess the answer is rather confusing. If the influence of Christ upon His own and succeeding ages is to be the measure of His personality, how can a claim to a worship equal to that of God be sustained? His humanity is recognised and insisted upon, but it shifts under the terms, Son of man and Son of God, till a character so complex is set before us as to bewilder the mind. Here are a few sentences:—

He was the very Son of God; from all eternity in the bosom of the Father, and now made flesh for us I speak rather of the worship of Christ as the Son of Man, than of Christ as the Son of God, not, of course, because Christ is not to be worshipped as the Son of God and as very God of very God, but because it seems to be God's prescribed lesson that (at all events in the generation that is to come) we are to ascend to the worship of Christ as God through the worship of Christ as Man. Nature calls aloud that the religion of Christ is according to her laws. Not by the vulgar test of superficial success, but by its accordance with the deepest laws and satisfaction of the deepest needs of human nature, the work of Christ approves itself as being in conformity with the work of the Eternal Word since the creation of the world. . . . He is the incarnate expression of that governing principle of the world which the Jews called the Word of God.

This principle is in the introduction identified with Nature, and on the fact that Jesus of

Nazareth was one with Nature we are to worship Him as God. Dr. Abbott will not allow us to say "Worship is due to God. The Scriptures prove Christ to be God. Therefore the Scriptures prove that Christ is to be worshipped." This might force us to outward acts of worship; but the recognition of Christ as one with the moral order of the universe, and one with the natural order, will nourish the spirit of worship within us.

Dr. Abbott so powerfully attracts our sympathies by his earnestness and by his desire to save the religious faith of this generation amid the breaking up of so many old forms of belief, that we hesitate to criticise his work. But we cannot help feeling that the result at which he aims can be transitional only. The more he identifies Jesus with the normal action of nature and law the less claim can he insist upon for His permanent and distinctive adoration. Dr. Abbott does not go nearly so far in this direction as did Mr. Emerson in Boston forty years ago; but he has in recent years told us that "the dogma of the mystic offices of Christ being dropped, and He standing on His genius as a moral teacher, it is impossible to maintain the whole emphasis of His personality; and it recedes, as all persons must, before the sublimity of moral laws." Take away the supernatural from the New Testament, and Jesus must "stand on His genius"—must, that is, take His place in the order of the ages. The evolutionist will not accept the surrender of miracles, if the crowning miracle is to be retained—viz., that of Revelation. The raising of Lazarus is not nearly so great a miracle as the appearance in the order of human development of "very God of very God," of the "Word made flesh." And yet Dr. Abbott does not accept the first, and does accept the second. This inconsistency will not injure the book in the eyes of those who do love and worship Christ as God and Man; but it renders it useless as an argument addressed to those who reject the claims of Jesus owing to their more recent views of evolution. We confess we do not ourselves see how the proper deity of Jesus Christ is to be sustained if the New Testament is rejected as the authoritative revelation of His person and work. He is undoubtedly "unique in the history of the world," but not from that fact can be inferred those larger beliefs which Dr. Abbott has set forth.

BURNS AND BURKE.*

The life of the poet Burns has been written so frequently and fully that there was little left for another biographer to contribute save a certain freshness of treatment. Every educated Scotchman knows, probably, all that can be known of Burns, and is thoroughly well acquainted with his poetry. Principal Shairp has succeeded in producing an interesting volume, which is a creditable portion of one of the best series of literary works in our language. He dwells with somewhat too strong an emphasis upon the poet's moral character, which must be estimated by the power which "the lords of life" exercised over him. Born with a keen susceptibility to moral beauty, and a will too weak to keep him faithful to his love of it, he was the servant of temperament and circumstances. His life was of necessity an unhappy one, and we may, without harshness of judgment, accept his own estimate of himself when he sang:—

The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow
And softer flame,
But thoughtless folly laid him low
And stained his name.

The bequest of his works, though they be, as Carlyle says, but a fragment, is a precious gift to the world. His songs, to which none but Heine's can compare, in tender grace and sweet sympathy are among the most perfect expressions of human feeling, and the dialect of North Britain must have indeed become a dead-letter before we can afford to forget our Ayrshire Ploughman.

As might have been expected from the name both of its subject and its author, the second of these volumes ranks among the most interesting of the series. Burke's high moral character, the enthusiasm of his political faith, his brilliant powers and his generosity in spending them make his life—as written by John Morley—well worthy of the attention of this generation. Nor are his principles likely to become antiquated, however mistaken his application of them may have been; for they have the ring of eternal truth, and vibrate through his words with the emotion of the deepest human justice. "The idea of right," says Mr. Morley, "as a mysterious

* *Oxford Sermons*. Preached before the University. By the Rev. EDWIN A. ABBOTT, D.D. (London: Macmillan and Co.)

* *English Men of Letters*. Edited by JOHN MORLEY. Burns. By Principal SHAIRP. Burke. By JOHN MORLEY. (Macmillan and Co.)

and reverend abstraction, to be worshipped in a state of naked divorce from expediency and convenience, was one that Burke's political judgment found preposterous and unendurable"; and he quotes these admirable lines from the speech on American taxation—lines that might well be applied not to Burke's audience, nor to Burke's time alone:—

The question with me is not whether you have a right to render your people miserable, but whether it is not your interest to make them happy.

And again, in a still happier phrase, he says:—

I am not here going into the distinctions of right, not attempting to mark their boundaries; I do not enter into their metaphysical distinctions. *I hate the very sound of them.*

Burke may be regarded as one of the few statesmen who have understood their mission as apostles of their craft, and his "holy rage" against political crimes was the necessary counterpart of his insight into true political wisdom, and of his sympathy with true political virtue. In his Conservative hatred of the French Revolution, Mr. Morley sees the danger of allowing the emotions to usurp the duties of the reason, and on this subject he remarks:—

We can only regret that these rays of *mens divini* did not shine with a more steadfast light; and that a spirit which amid sharp press of manifold cares and distractions had ever vibrated with lofty sympathies was not more constant in its faith in the beneficent powers and processes of the Unseen Time.

That the emotional fervour of Burke's political faith sometimes warped his political reason seems very obvious, but that it carried his judgment into a higher court and placed all public questions on an unusually elevated platform seems equally obvious. His political charity, too, was at least equal to his faith, and no obstacles could check the ardour with which he pressed on, as he said, "to the relief of nations."

THE DICTIONARY OF MUSIC.*

In our notices of former parts of Dr. Grove's admirable dictionary, we have so fully described the character and scope of the work that little need be said of the succeeding parts now before us, further than that they worthily sustain the reputation so well earned by their predecessors. To attempt to make good this assertion by noticing the well-written articles which might be enumerated under the heads of musical terms, instruments, compositions, history, biography and literature, is out of the question. This will be readily understood when we say that the mere insertion of a list of such articles which we had selected as of special interest and value would occupy no inconsiderable portion of the space which we can spare for this notice, to say nothing of the passages we had marked for quotation. We can therefore only leave our readers to think of all possible subjects which can be in any legitimate way associated with music, and whose names begin with the letters from F to M—e.g., Flute, Grand-piano, Hurdy-gurdy, Figured bass, Fugue, Glee, Fidelio, Der Freischütz, God save the King, Israel in Egypt, Festivals, Foundling Hospital, Frederick the Great, Festa, Fétis, Flotow, and so on down to Mendelssohn—and assure them that they will find all those subjects most ably and comprehensively treated by the writers whose names we have mentioned in our previous notices.

But this dictionary is no mere work of reference, nor is the interest of its articles limited to the information, often curious and rare, which they convey. Some of them enunciate principles of the highest value in the formation and cultivation of musical taste. In that by Mr. Hubert Parry on the term "Figure," for example, we read as follows:—

In music of an ideally high order everything should be recognisable as having a meaning; or, in other words, every part of the music be capable of being analysed into figures, so that even the most insignificant instrument in the orchestra should not be merely making sounds to fill up the mass of the harmony, but should be playing something which is worth playing in itself.

This will be very well recognised by a comparison of Schubert's method of treating the accompaniments of his songs and the method adopted in the large proportion of the thousands of "popular" songs which annually make their appearance in this country. For even when the figure is as simple as in "Wohin," "Mein," or "Ave Maria," the figure is there, and is clearly recognised, and is as different from mere sound or stuffing to support the voice as a living creature is from dead and inert clay.

A noticeable feature in the work is the exactness of its information, and not a few popular errors might be corrected by a reference to its pages. For instance, the article on "Handel" remarks concerning the famous epigram on "Tweedledum and Tweedledee" that it "perhaps has been more often incorrectly quoted and erroneously attributed than any similar *jeu d'esprit*. The epigram, usually ascribed to

Dean Swift, and actually printed in some collections of his works, is undoubtedly the work of John Byrom, the Lancashire poet, and the inventor of a system of shorthand. He speaks in his diary (printed for the Chetham Society, 1854) under date June 5, 1725, of 'my epigram upon Handel and Bononcini being in the papers.' It runs, correctly, as published in Byrom's 'Miscellaneous Poems' as follows:—

Some say, compar'd to Bononcini
That Mynheer Handel's but a ninny;
Others aver that he to Handel
Is scarcely fit to hold a candle;
Strange all this difference should be
'Twixt Tweedledum and Tweedledee."

The same article, from the pen of Mr. Julian Marshall, after giving much interesting information concerning Handel's works, thus sums up their general character:—"The whole tone of his mind and genius were singularly attuned to the best features of the English character. The stubborn independence, the fearless truth and loyalty of that character; the deep, genuine feeling which, in its horror of pretence or false sentiment, hides itself behind bluntness of expression; the practicalness of mind which seeks to derive its ideas from facts, and not its facts from ideas—these found their artistic expression in the works of Handel. Grandeur and simplicity, the majestic scale on which his compositions are conceived, the clear definiteness of his ideas and the directness of the means employed in carrying them out, pathetic feeling expressed with a grave seriousness equally removed from the sensuous and the abstract—these are the distinguishing qualities of Handel's music." The above extract may be commended to the consideration of the young ladies and gentlemen of the present day, with whom it has become rather a fashion to depreciate Handel.

Handel's curious habit of borrowing from himself and other composers is illustrated in the article on his masterpiece, *Israel in Egypt*, which gives a list of no less than sixteen numbers in that work so appropriated, but adds, "So vast is the fusing power of Handel's genius, and also perhaps so full of faith the attitude in which a great work of established reputation is contemplated, that few hearers suspect the want of unity; and even Mendelssohn, keen as was his critical sense, while editing the *Israel* for the Handel Society never drops a hint of any anomaly or inconsistency in the style of any of the pieces."

Herr C. F. Pohl, Librarian to the Gesellschaft der Musikfreunde, Vienna, appropriately contributes an elaborate article on Joseph Haydn, concluding with a complete list of his most important symphonies. Want of space forbids us to notice this article; but we cannot help suggesting that, in these days, when our church music has become so cold and heartless, and melody seems to have almost gone out of fashion, a hint might profitably be taken from Haydn's feeling on the subject, as indicated by his opinion of the now despised "Jones's Chant," which he heard sung by the charity children in St. Paul's Cathedral, and noted in his diary with the remark, "No music has for a long time affected me so much as this innocent and reverential strain." We have, as yet, but the beginning of the article on Mendelssohn; but it is enough to make us long for the appearance of the next part of the Dictionary, in which it will be completed.

MR. BRODRICK'S "POLITICAL STUDIES."

Mr. Brodrick may be described, not as a philosophical Radical, but as a philosophical Liberal. On some questions, as on the land question, he approaches the verge of extreme Radicalism. On others, as on the Church question, he is a sentimental Liberal. But, whatever may be the degrees of reform which he recommends, he brings to the consideration of every subject careful and mature thought, expressed in a vigorous yet cultured style. The "Studies" are no mere articles thrown off in an hour's leisure; they are the elaborate contributions of a deliberate and conscientious thinker towards the solution of some of the most pressing political questions. The aid of such men as the author in the work of practical legislation is invaluable, for they may be said to make the men who make the laws.

The "Studies" in this volume are of different values. Although extremely able, especially when we consider what must have been the age of the author when he wrote it, the University Prize Essay of 1855, on "The Different Principles on which the Chief Systems of Popular Representation have been based in Ancient and Modern Times," is perhaps of least value. It does not differ from similar essays in exhibiting the success of mere "reading up"—

a success of which one can never, in after life, feel very proud. Of a similar character is the Arnold Prize Essay on "The Roman Colonies under the Empire"—very interesting as a juvenile performance, but not of remarkable merit. In fact, prize essays seldom are, and therefore are not often worth printing. We next come to the first of the political studies for modern times, on "Promotion by Merit in relation to Government and Education." The author does well—did well, we should perhaps rather say—in basing his argument on principle instead of on what may be termed considerations of practical convenience. This paper was written more than twenty years ago, and it is no slight testimony to the sagacity of the author to say that it has well stood the test of time. We have had, during the last twenty-one years, large experience of the practical working of a more or less perfect system of promotion by merit; and, as was predicted, the question has passed "from the agitation of controversy into the dignified repose of tacit recognition." The principle is recognised, and it has been justified by practical convenience. In the "Principles of Parliamentary Reform," and in "Parliamentary Reform and Political Utility," there is exhibited, what, happily, is not so rare now as it was many years ago, an unquestioning political faith—faith, that is to say, in the nation, faith in the people, faith in the right, faith, especially, in doing justice. The masterly review of "Five Years of Liberal Policy and Conservative Opposition," written in 1874, is well worth studying. How abundantly true is this—

Such have been the principal, though by no means the only, causes of the Conservative reaction, which, if not clearly foreseen by Liberals, is not the less capable of a complete retrospective explanation. He who duly reflects on the prodigious force and incessant activity of the motives opposed to Liberal policy, the eternal conspiracy of timidity, ignorance, and self-interest against the cause of progress, the inveterate antipathy of frivolous mediocrity to commanding ability guided by an earnest conviction, will cease to marvel at the political ingratitude displayed by so many constituencies during the last election, and will rather take comfort in the assurance that not one of the beneficent reforms enacted during the last five years can ever be reversed. He will look back with unalloyed satisfaction on the marvellous growth of national prosperity under Mr. Gladstone's administration, on the boundless elasticity of trade, on the progressive diminution of pauperism, on the steady rise of wages, on the constant advance of the labouring classes in comfort and independence. He will call to mind a thousand proofs that current ideas have been profoundly modified by Liberal policy, and that even Conservatives no longer think or speak as they did in 1868 on the great social questions which still remain to be solved. He will not fail to observe that four short months have sufficed to reveal a vacillation of purpose in the present Ministry which the late Ministry never exhibited until it had reached its third year of office. He will not, however, anticipate a very speedy or sudden revival of Liberal enthusiasm, nor will he desire to precipitate the moral process whereby a reconstruction of the Liberal party must be painfully wrought out. No free people deserves a better government than it selects for itself, and it would be worse than useless, if it were possible, to force a member of statesmanlike character on an electoral body which deliberately prefers a local brewer or dexterous speculator of European reputation. For the present the mission of the Liberal party is in abeyance, never to be annulled, yet never to be fully accomplished while any political good remains to be realised, or any political evil to be remedied. When public spirit shall be rekindled, when the pulse of national aspiration shall again beat high, when political morality shall have recovered its tone, when brave and wise counsels shall at last be demanded in some grave emergency, when progress shall once more be recognised as the essential law of political life—then, and not until then, will the Liberal party awake from its torpor, like a giant refreshed, and the country enter on a new era of Liberal policy and Conservative opposition.

Following this—and naturally following it—is the essay entitled "What are Liberal Principles?" written, in 1877, for the Central Liberal Association. This paper would be of value if only for its proof of the essential unity of the Liberal party; but we were curious, when we came to read it, to ascertain whether that unity extended to ecclesiastical affairs. What, for instance, of the Established Church? Mr. Brodrick does not shrink from this question; but it is to be noticed that his suggestion for its practical solution did not appear in the essay as first published, and are only now first printed. The author examines the position of a Liberal "who thinks it expedient to maintain the Church of England not for the sake of its doctrinal teaching or episcopal constitution, but for the sake of religious liberty and national interest." He thinks that various considerations which he mentions would incline such a Liberal to the conviction that disestablishment would be fraught with national danger. Then follow the customary and now rather stale objections to an independent Convocation, irresponsible corporations, and it is added:—

For these and like reasons, each of which constitutes a good Ritualistic argument in favour of disestablishment, he looks upon the Radical demand for disestablishment as no legitimate expression of Liberal principles. He can easily understand why the High Church party

* A Dictionary of Music and Musicians (A.D. 1450 to 1879). Edited by GEORGE GROVE, D.C.L. Parts V. to VIII. Ferraresse del Bene to Mendelssohn. (London: Macmillan and Co.)

* Political Studies. By the Hon. GEORGE C. BRODRICK. (C. Kegan Paul and Co.)

should treat comprehension as an exploded chimera, should deprecate all Parliamentary interference with Church-government, and should be willing to invest a sectarian fragment of the nation with that power over the ancient Church of England which the whole nation actually possesses and ought to exercise. What surprises him is that such an alternative should commend itself to any Liberal, and he would fain suggest for the consideration of the Liberal party three very simple queries, which often recur to his own mind:—Whether the wisest Churchmen are not prepared to popularise and reform the Church system to any extent that may be necessary in order to harmonise it with the political development of the nation and the spiritual wants of each local community?—Whether the wisest Nonconformists are not prepared to accept such an ecclesiastical settlement as would bring Church affairs, with the disposition of national Church property, within the sphere and under the effective control of local government?—Whether the gulf between these lines of Church-reform is so impassable that no statesmanship, though inspired by Liberal principles, can ever bridge it over?

Such ignorance as is here indicated of men and things around him, no Liberal, we hope—not even an ideal one—will be capable of exhibiting. We are glad that Mr. Brodrick apparently does not formally endorse the views of this supposititious person.

The remaining "Studies" are on "The English in Ireland," "The Law and Custom of Promogeniture," "Local Government in England," and "University Reform and College Fellowships." Each is deserving of the most careful reading.

"TRAVEL AND TROUT IN THE ANTIPODES."

Mr. Senior, though he does not seek in any way to heighten the interest of his readers by any mention of the fact, went out to the Antipodes under the compulsion of serious ill-health. Quite incidentally, and with no touch of self-pity, he tells us that the doctors were quite agreed—and when doctors differ there may be difficulty, but none surely where they agree, like the brethren they are—that he could not live many years amid the smoke and fog, and mud and mire of our sad climate; but that Australia, New Zealand, or Tasmania, with their dry, settled, and delightful climate, might do much to lengthen out his life. To the Antipodes he accordingly went, and seems in every respect cheerfully to carry forward there the same degree of activity and interest which he not only found delightful here, but could make so delightful to others. And by the pen—that wonderful modern magician's wand, which no distance nowadays can proscribe—he is still serving us with his nice observations of nature, his humour, his graceful allusion and fine turn for the literary side of sport, and of animal life. He is, perforce, a wanderer—now in Brisbane, now in Van Diemen's Land, now moving peacefully along new streams, rod in hand, and in idyllic chatting leisurely to old friends, just as he did when at home, or spying out novelties in the bush, or joining friends on horses and in buggy, for a survey of fresh woods and pastures new, including such scenes as that of the Gate Pab, or the hot-water lakes of New Zealand, of which he has given us the best description we have yet seen. Though Mr. Senior has much to tell of rivers, of trout and of fishes manifold, with which the waters of our distant settlements are stocked, and though all these facts are detailed in the sprightly and fanciful vein he can so gracefully indulge, yet we confess that we have been far more interested, on the whole, with the glimpses he gives us of men and cities—

Cities of men
And manners, climates, councils, governments—
even down to a discriminating, genial, and sympathetic account of the poor Maoris, who, though they have all too literally, as he tells, put on the rags of our civilisation, are not likely to live long enough as a people to accommodate themselves freely to full-dress, however much they may ape it—the men with their inevitable chimney-pots and the women with their shawls and sky-blue dresses and smutty short tobacco-pipes between their teeth. It is a strange and saddening spectacle, the more so that Mr. Senior, like so many other disinterested witnesses, is compelled to admire the shrewdness and the resource by which the remnant of the proud nation have contrived, and do still contrive, to defeat the great and growing land-greed of the white settlers. It is more and more clear that neither craft (of which they have a fair share) nor industry (of which they show but little) will finally avail them; nor their great desire to seem to adapt themselves to European usages. There is a mixture of rough humour and of pathos in Mr. Senior's description of the chief who, when he was told English strangers waited for him in his drawing-room, had to disengage himself from the rude sur-

roundings of native style, in which he found a congenial relief from the burden of prosaic ceremony in the retirement of his back-garden! But the Maoris are fast dying out, and he figures Mr. Senior gives are, as he says, a queer commentary on the Gospel and the civilisation which we carry to such peoples. The book is thus not to be slipped aside as the mere gossip of a sportsman. It suggests in the liveliest manner many of the greatest problems of our rule; and to the thoughtful, in whose minds will sometimes arise a doubt whether the extension of the white folk's rule, at the expense of the extinction of races not wholly ignoble, but brave and with the highest possibilities, this is a thing not to be contemplated with unmixed pride and satisfaction. Having thus warned the reader that though there is a light side to the book, there is also a grave and serious one, which may give occasion to deep reflections precisely in the measure that the reader is prepared for such exercises, we proceed to give a trio of extracts, just to make good what we have said. We shall first give a sketch of Brisbane, the newest of the Australian capitals:—

The city, which is about eighteen miles from the river from which it derives its name, spreads from the wharves over the high ground and upon the hills which catch the sea-breezes at the earliest moment, and afford at all times a maximum of coolness. The Brisbane is a broad stream, with a narrow and tortuous channel, which the colony, at great expense, is widening and deepening. Already, all but the largest ocean steam can get to the wharves, and the process of improving the navigation goes on steadily. The Brisbane river is serpentine in its course, and its apparently landlocked expanses improve in appearance as the ascent is made; the land becomes higher, low mountain ranges appear in the distance, and the uncleared and half-cleared bush gives place to clean cultivation, patches of maize, groves of bananas, and ornamental gardens.

The situation of Brisbane is its chief charm and prospective advantage. If it had been laid out on some definite plan like Melbourne and Adelaide, and had not been allowed to grow promiscuously, it would be a place of some beauty, as no doubt it will be in a few years. It is strange that cities so near the tropics as Sydney and Brisbane should not have introduced shade-trees into their thoroughfares. It is strange, of course, that there should be any city or town in Australia without its boulevards, if only for ornamental purposes, seeing that land is abundant and the climate particularly favourable for the growth of suitable and even uncommon shade-yielding trees. But that the semi-tropical and tropical towns should be without their leafy street avenues from reasons of utility as well as ornament, is strangest of all.

Our next shall be of Tauranga and the Maoris:—

Tauranga gave me my first practical acquaintance with the Maoris. There were a few walking about the streets of Auckland, but they were only analogous to the Australian aboriginals. At Tauranga we had almost the genuine article; that is to say, the modernised Maoris as they appear to the eye of civilisation, though not as you find them in their own country villages. It happened that a Government land court was being held in the town, and thither in consequence had flocked the natives from every part of the district. They overran the hotels, peeping into your bedroom with childlike confidence; they defenuded you with their chatter and clamour; but I would not have missed the sight for the world. Their errand naturally induced excitement, for the land titles of the Maoris are troublesome problems for the officials; and the Maoris themselves are remarkably shrewd in managing their own affairs. Some acquired land by conquest, some by occupation, some by right of fishing in river and sea, some under the old customs by which the chief, and after him his first and second son, had a right to the lion's share; while all the natives were proprietors of the soil, some by fair means some by unfair. These are complicated matters, as New Zealand Governments still find; suffice to say, the Maoris are very tenacious of their rights, and very bitter are some of the colonists because the Maori sticks to his inheritance and refuses to part with it to the white coveter. The Maoris have learned the use of a legal title; and it was to settle disputes, and confirm or rectify titles, that this land court was being held at Tauranga.

Some Europeans say that the Maoris are lazy. Why not? They work enough to live, and mankind must go to school and church before it finds out that work is dignified and noble. I met colonists who could not use obligations too strong against the Maoris—"niggers" as, John-Bull-fashion, they term them; but there was generally room for suspicion that the secret of this hatred was that the Maori was too acute for them. My first impression of them was that, bodily and mentally (considering what they are), they were a fine and very interesting race, and nothing that I subsequently saw—and I saw a good deal of them—corrected the impression. We may call them savages, of course. It is our nature to; and they may be savages still. In many things, nevertheless, they can show some claims to be considered civilised; they can boast of wars as bloody and skilful—of alliances and quarrels between men and men as ruthless—of keeping the weak in subjection to the strong as rigorously—of their poets and orators as famous in their way—of religious beliefs and ceremonies as mysterious as any nation in Christendom.

And our last extract shall be a lightsome glimpse of the New Zealand hot springs:—

The first thing the visitor will be inclined to do on arriving at Ohinemutu is to test the virtues of the bath-house at the bottom of the garden. Nature in this region is most accommodating in the supply of bath water. She gives it to you ice cold, and at every temperature up to boiling point, and she offers you a choice between baths tepid and hot and vapour baths of any strength you may require. While certain winds are blowing you live in a cloud of steam; the Maoris stroll

out of their wharves and cook their fish and potatoes in the boiling springs, which are enclosed for the purpose and furnished with pegs round the margin upon which to hang their kits. The temptation to bathe is, under these easy circumstances, naturally strong, apart from the inevitable tendency to do as Rome does, in whatever part of the world Rome may be.

But I would advise no healthy person to take to bathing in the hot springs. It is a voluptuous feeling, no doubt, at the time, to lie in a tank of reasonably hot water and puff your cigar, but there follows a lassitude that makes the effort worthy of the cause. The pleasantest bathing at Ohinemutu is in the lake, providing you are careful to avoid the streams thrown unseen from boiling fountains at the bottom. Without precaution you may be swimming in deliciously cold water and strike out suddenly into a very hot stream. This bathing must therefore be regulated by the set of the wind.

A day or two may profitably be spent in the neighbourhood. There are countless boiling springs around the shores of Rotorua, some famous for power over one disease, and some over another, and credited with virtues little short of miraculous, especially in curing severe skin diseases and rheumatic affections. I was shown a bay on the further side of the lake where a leper had lived for years, not daring to move away from the spot upon which alone he could find relief. Rotorua is, it should perhaps be explained, a cold water lake, and the steam clouds and jets around its shores come from the hot springs which discharge into the bays. There are boats for hire, and a long day of pleasant excursioning will not be thrown away.

We very cordially recommend this instructive, genial, and unpretending book to all who love gentle humour, refined thought, and pictures of life and nature which are touched with the freshness of true perception, fine sympathy, and quick fancy.

CHRISTMAS NUMBERS.

Mr. Francillon seems to devote himself to Christmas stories as one department which especially suits him. We have had to take account of his productions in this vein for several years past; and here he is in 1879 with at least two specimens of his art. Ingenious, clever, and inventive as he is, like "vaulting ambition," we must say that sometimes "he falls on t'other side." This is particularly the case in Messrs. Grant's Christmas annual, which consists of one entire tale by him, called "A Bad Bargain." There is much in it that we admire, but the flight of Uncle Paul with the child; the English soldiers—Hope and Shaw—the disappearance of the latter when on his mission of inquiry to that village; the personation of Shaw by Hope to acquire certain property; and the reappearance of Stephen, to their utter discomfiture—just in the nick of time—all is so utterly improbable, that were it not for Mr. Francillon's trick of opening fresh ground at seeming remote points, and his skill in reuniting them, the reader would throw down the story as though his intelligence were outraged. But then he does not throw it down; and there lies Mr. Francillon's victory. But, diverting as he is, there is something unsatisfactory in this ingenious make-believe. The coloured prints we really do not much care for.

Mr. Francillon's other tale is contributed to the *Gentleman's Annual*, and is titled "Esther's Glove"—a performance we like much better than "A Bad Bargain," because, in spite of some fantastical writing, it shows here and there real touches of human nature. In this respect it far surpasses its companion story in the *Gentleman's*—"Giovanni Calvotti"—which is surely in some respects an overdrawn representation of Neapolitan life and Neapolitan prisons. But it is clever and readable, and is here and there really funny.

Good Cheer, the Christmas number of *Good Words*, consists of one story by Mrs. Oliphant, which is certainly not fantastical, but rather too real and sombre for *Good Cheer*, giving too much of the seamy side of human nature, alike as regards English merchants and French peasants, young lads and old misers. It is founded, we suppose, on recent depression and bank failures, and is concerned mainly with the two daughters of a speculator who has to fly from England, with money enough still to speculate with. The story is well told, with that mixture of insight and cold cynicism with which Mrs. Oliphant is perhaps only too fully endowed. The little pictures help to bring the French scenes nearer to us, but they lack strength and breadth.

The *Sunday Magazine* Christmas number consists of one story by Miss Skene, "From Shadow to Sunshine," and is a fairly well-told love story, with just that vein of religious teaching which makes it suitable to its audience.

The *Belgravia Annual* is made up of a number of stories and poems—all of which are up to the mark, but none very far above it. We like best "A Brighton Debtor" and "Lucrezia"—both bright and clever—but Mr. James Payn's "Charade and its Consequences" is a little too much of a trifle; and Mr. Henley's "Joe Symmonds," which is too

* *Travel and Trout in the Antipodes*. An Angler's Sketches in Tasmania and New Zealand. By WILLIAM SENIOR (Red Spinner). (Chatto and Windus.)

conspicuous an imitation of Bret Harte, is marred through over-coarseness and the lack of the cunning touch of pathos which Bret Harte can give in midst of his rattle, and which Mr. Henley has failed to give, and, in failing, has failed to justify the piece altogether. It should not have been printed here.

Swift Arrows is the annual of the *Quiver*, and it has two pieces which are really, to our thinking, works of genius, for their quiet insight and revelation of the human heart. The first is by Isabella Fyvie Mayo, entitled, "A Living Christmas Box," and the other is the "Romance of a Blue Stocking." Both are good and well illustrated.

The Christmas number of *London Society* seems to have a penchant for broad fun—for farce, for side-splitting jokes. But this it does well, and takes care to supply variety. "My Landress's Revenge" is tickling, and so is the "Christmas Visitor" (or rather Visitors, for if there had not been two how could the wrong one have been welcomed and feasted with shrimps, &c., and the right one caught in baskets and locked up in the pantry?) We do not like the "Ghost in the Bank of England," ambitious though it is, nearly so well as some of the shorter tales; but that may be bad taste and perversity. The number is most amusing and readable, and the illustrations generally are good.

The *Bells of Penriven* forms the Christmas number of *Tinsley's Magazine*, and when we have said that it is by Mr. Farjeon, and that it is an admirable specimen of his cunning style of combining quaint humour, extravagance, and oddity with the most natural and unaffected pathos, we have said what must send some of our readers to the number, and that is all we want. But we must add that "The Penriven Trust" is a good idea; and Sam Blossom's style of subduing Sir Judah Silversides is very characteristic. The illustrations, which are simple outlines, are faithful and pretty.

The Holly Bough—the Christmas number of the *Christian Herald*—contains a number of short stories and poems, of which we like "Archie's Violin," with its true touches of pathos, the best, but all are well-selected on the whole, with good moral lesson and due infusion of Christmas feeling, and in this way they are what some more pretentious Christmas numbers are not—really suited to the season.

We can only afford further to notice here *Daddy Swallow and other Little Stories*—a budget of simple natural history from which a young child could not fail to learn much, were it for nothing but the pictures—published by Messrs. Seeley, Jackson, and Co.; and *Mustard and Cress; Their Surprising Adventures, and the Downfall of Burdock*, with gems of coloured cuts and some neat little ones, from the same publishers, and thoroughly worthy of their high reputation.

AMERICAN REVIEWS.

The International Review. The last number of this Review we have received contains an article by Oliver Wendell Holmes on "The Light of Asia," by Edwin Arnold. Such a conjunction of writers does not often occur. The poem is in itself a very remarkable one, and is becoming more and more popular with the reading public. Mr. O. W. Holmes' review, or rather his interpretation of it, will render it still more popular on both sides of the Atlantic. His quotations from it are so numerous and long as to give the substance of the poem, while his running commentary adds to its interest as containing strange religious parallels, and the similarity between both its thoughts and form with eminent modern writers. The reviewer asks, "Has not Mr. Emerson's intellect more of the Indian philosopher about it than any that finds expression in our English tongue?" And he concludes: "The reader of the poem we have been looking over together has before him one of the world's greatest ideal characters, in a narrative embodying some of the most striking legends in the story-telling East, all woven together in the richest and most effective phrases of an affluent English vocabulary." Though the current number contains no article of such striking value as that by Mr. Oliver Wendell Holmes, it has two on art, of which the more valuable is by W. W. STORY, on "The Art of Casting in Plaster amongst Ancient Greeks and Romans." The other is a sketch of the "Paris Salon," with two illustrations. Lovers of French plays will find a good paper on "Victorien Sardou"; but the most important subject to the middle classes in this country is treated by Robert P. Porter. "The Dawn of Better Times" is the title of an essay on the prospects of American commerce. The

international character of the magazine is not intended, we presume, to apply to its contents, but only to its contributors. Mr. Porter rejoices in the fact that America has "deprived England of forty millions of customers without seeking to invade, to any great extent, her foreign markets." He hopes that will be done when the carrying trade of his country is improved.

The North American Review has five essays on "The Other Side of the Woman Question," after the fashion of the symposia of the *Nineteenth Century*. "Malthusianism, Darwinism, and Pessimism," is an exposition of these doctrines, with a refutation of the first. A page of Political Correspondence contains a series of letters from Stanton to Buchanan, which are somewhat local in their character, but interesting to Americans. The article on "Tariff Reactions" is of much wider interest; we should like to see it republished in a tract form for wider diffusion. "The Diary of a Public Man" contains some very racy notices of Abraham Lincoln and of the beginnings of the Civil War.

The Indian Evangelical Review is a quarterly journal devoted to missionary work. With the publication of this number the sixth volume is concluded, and at the same time the connection of the present editor with it. The information which it contains will be found of great use to ministers and others interested in the progress of missions. The article on "Religion in India" is deserving of the notice of many in this country who deny the power of Christianity over the Hindoo mind. It is an answer to a paper by H. G. Keene in the *Calcutta Review*. The English friends of Chunder Sen, who have lately been criticising him with such severity for paying homage to Christ, may learn from this Review that he is fast becoming a Christian in doctrine, as in spirit and practice he has long been.

BRIEF NOTICES.

Nellie Arundel. A Tale of Home Life. By C. S. (John F. Shaw & Co.) We are introduced in this tale to the family of a London physician with two children by his first and several by his second wife. Nellie is the daughter of the first family. Her affection and devotion to the mother and the half-brothers and sisters are beautifully wrought out, as well as her patience under painful sacrifice to duty. It would be difficult to find a book of its kind with more healthy or tender moral influence.

The Broken Looking Glass; or, Mrs. Dorothy Cope's Recollections of Service. By MARIA LOUISA CHARLESWORTH. (Seeleys.) The title of this work resembles too closely that of which it is the continuation, viz., the "Old Looking Glass," so as to suggest to some who may not have the most exact of memories that it is the old and not a new book. A new book, however, it will be found to be, and even better than the first. The "recollections" of the old housekeeper are given in just the style they would naturally be given, with a quaint homeliness that will be found to be very attractive. Practical wisdom and fine a devotional spirit are just what we expect to meet in our old friend Mrs. Dorothy.

Thornton Hall; or, Old Questions for Young Lives. By PHEBE F. M'KEEN. (Hodder and Stoughton.) Thornton Hall is an institute for young ladies in New England, in which the students gossip with an amusing freedom in the lively style of Young America. Underneath all this, however, there is training for the higher Christian life. The individualities of character in all its aspects are brought out with great distinctness by the author; and this is the great literary merit of the work. It is a book for school girls, which they will read sometimes with keen enjoyment of its humour and sometimes with a highly quickened spiritual sense. Yet it has not the least bit of washed-out "goodness."

The Hamiltons; or, Dora's Choice. By EMILY BRODIE. (J. F. Shaw and Co.) Dora, a girl of romantic character, originally made a bad choice. Her vanity was flattered by an offer of marriage from a person of whom she knew little, and she wrung a reluctant consent from her parents to go out to India to marry him. When she arrived there, however, she found that the man who had besought her to come cared no longer for her, having, meanwhile, transferred his affections, if he had any, elsewhere. The blow did good by steadying character and leading to the right source of consolation. The tale is well worked out. Some pictures of a home for young girls in London, naturally introduced, are very good, and at last everything ends as the most interested of readers could wish.

We have received a copy of the fifth edition of Mr. Paxton Hood's *World of Moral and Religious Anecdote*. (Hodder and Stoughton.) Our readers know our appreciation of the work and of the omnivorous reading of its author.

Three volumes have been forwarded us by W. W. Gardner, of Paternoster-buildings, reprints, we presume, from the American press. The first of these is the *Double Witness of the Church*, by the Right Rev. W. J. KIP, D.D., LL.D., Bishop of California, which has reached the twenty-second edition in America. It consists of ten lectures on the "Apostolic Church," and in which the author has endeavoured to show that the Episcopal Church with its three orders—bishop, priest, and deacon—is alone the true one, and "that she bears her double witness" against the Protestant denominations on the one hand and the Church of Rome on the other, and "points out a middle path as that of truth and safety." Apostolic succession in the prelacy of the Church of England is confidently affirmed, commencing with the foundation of the Church by Paul during his mission in Britain (?) and continuing to the present day. "So that the fact of the case is this"—so writes Bishop Kip—"that out of eighteen centuries, during which the Church of England has existed, somewhat less than four centuries and a-half were passed under the usurped domination of the See of Rome." From quotations, from the Fathers chiefly, our author's main conclusions are: That the priesthood of the Church of England is apostolical, its liturgy ancient and Scriptural, its sacraments effectual and saving, and its teaching authoritative and binding upon all.—*God is Love, and other Sermons*, by the Right Rev. W. B. STEVENS, D.D., LL.D., Bishop of Pennsylvania. These sermons are truly evangelical in spirit, and marked by an earnest desire to benefit those who may read them, which they cannot fail to do. We have been specially impressed with those entitled "God's Ownership of Souls," "Delayed Mercies resulting in Greater Glory to Christ," "Paul before Agrippa," and "The Missionary Woman."—*Sermons, Doctrinal and Practical*, by the Rev. MORGAN DIX, New York. The doctrinal sermons savour somewhat of Ritualism, but in their practical conclusions are full of important and stimulating sentiments. The sermons on "Childhood," "True and False Repentance," "The Place of Pain in the System of Redemption," "Detraction," and the "Pearl of Great Price" are worthy of special mention.

Rough Ways Made Smooth. A Series of Familiar Essays on Scientific Subjects. By RICHARD A. PROCTOR. (Chatto and Windus.) Mr. Proctor in this work, which is mainly, we believe, a reprint of articles which have appeared in some of the higher class journals, is doing just that service for science which Faraday in his time did. Mr. Proctor confines himself nearly altogether to astronomy, of which persons generally understand a great deal less than they do of any other science. His papers are profoundly interesting and eminently readable. We know of no man, indeed, to whom so much is owing as to Mr. Proctor, for the studious habit, the great literary ability, and the profound reverence which he has brought to bear upon the explanation and illustration of some of the most wonderful laws of the universe. His present work is of unique interest.

Sun, Moon and Stars. A book for beginners. By AGNES GIBERNE. With a preface by the Rev. C. Pritchard, M.A., &c., Savilian Professor of Astronomy in the University of Oxford. (Seeleys.) A book written in the most familiar style with exquisite coloured illustrations, giving the elements of astronomy, as Miss Giberne says, for "beginners." There is no reason why a lady who has hitherto been distinguished for a happy faculty in the literature of fiction should not discourse with intelligence and interest in science. Caroline Herschell understood almost as much as her brother, and could write as well. Miss Giberne has Professor Pritchard's testimony, which is of more value than ours, as to her eminent capability and success. That authority testifies that, on reading the work, it "seemed to me to possess certain features of no ordinary character, and in my judgment held out the promise of supplying an undoubted want, thus enabling me to answer a question which I have been often asked, and which has often puzzled me, to the effect, 'Can you tell me of any little book on astronomy suited to beginners?'" The professor adds an expression of his appreciation of the simplicity and completeness of Miss Giberne's work. After that, no word of ours is necessary by way of commendation of this not merely very useful, but very attractive work.

Model Yachts and Model Yacht Sailing. By JAMES E. WALTON, V.M., V.C. (Griffith and

Farran.) Here is the book for boys! Here is the book for the boy's parents who don't know what to do with him in the holidays! This work, handsomely got up, but cheap, will tell any boy "how to build, rig, and sail a self-acting model yacht," giving the principles of building and directions for every part, stating materials to be used, and so on. Would not a boy like to have a yacht three feet long made by himself? He can have one by getting somebody to give him this book and then working with care and accuracy.

Matthew Mellowdew. A Story with more Heroes than One. By J. JACKSON WRAY. (Cassell, Petter, Galpin, and Co.) This is undoubtedly Mr. Wray's best work—at least the best that we have read. The tale relates mainly to a young gentleman who had been unjustly charged with theft. That charge is skilfully unravelled, but the interest is not altogether concentrated in this. It is upon its characters rather than upon its events that the reputation of this tale will depend, and Mr. Wray has produced, in the generous proverb-quoting Matthew Mellowdew and the 'cute yet equally generous Yankee, Hector K. Franklin, two very original drawings. There is great exaggeration in both, but, as a whole, they are well conceived and skilfully played. The book, too, has a genial Christmas tone, and wherever read will be liked.

Brighter than the Sun; or, Christ the Light of the World. By J. R. MACDUFF, D.D. New Edition. (James Nisbet and Co.) This work is probably known to many of our readers; it certainly should not be unknown. It is a life of the Saviour, written with remarkable animation, fire, and enthusiasm, in some of these respects differing not a little from other "Lives" that have been published. It is more adapted, also, for younger persons than the works to which we refer.

Chatterbox Album of Animals (London: W. W. Gardner, Paternoster-buildings). This is unquestionably one of the most attractive children's books of the season. It contains more than 250 full-page engravings of all kinds of animals—horses, dogs, cats, sheep, and birds—many of which have a pictorial story to tell. When we add that the larger portion are from the fertile pencil of Harrison Weir, assisted by F. W. Keyl, the accomplished German artist, it is almost superfluous to say that the designs are as true to nature as they are varied. Some of them are quite a study. The little girl or boy to whom this tastefully-bound book comes as a Christmas or New Year's present is much to be envied. In interest and variety it is surpassed by no juvenile books of the season we have seen.

Messrs. Ward, Lock, and Co. (Salisbury-square) emulate other houses in catering for young children at this season. First we have *The Warwick House Toy Books*, one shilling or (indestructible) two shillings, containing the illustrated story of "Dick Whittington" (versified), "Doggie's Dinner Party," and "The Cat's Tea Party," "The Babie's Alphabet," "The Royal A B C Book"—all with coloured pictures. *Aunt Fanny's Toy Books*, which include "John Gilpin," "Cinderella," "The Babes in the Wood," and other nursery rhymes. This is a coloured sixpenny series. Both, we doubt not, will find acceptance, both on account of their excellence and their cheapness.

International Series of Toy Books. (Sampson, Low, Marston, and Co.) Three specimens of this sixpenny series lie before us—"The Pancake," "Little Fred and his Fiddle," and "The Lad and the North Wind"—humorous Norwegian fairy tales, quite out of the ordinary track of toy books. Each contains four whole-page coloured pictures, and will prove a new attraction to the young. We are glad to learn this novel series is to be continued.

Milton's Poetical Works. In Two Vols. (Kent and Co., Paternoster-row.) These tiny books are the first two vols. of a pocket edition of standard works, printed on toned paper and bound in bright crimson. Though small they are clear and readable—the perfection of neatness—and they are kept bound in morocco and russet so as to be available for presents or for the drawing-room. We think this miniature edition, which is to comprise the works of other favourite authors, published at short intervals, is adapted to supply a long-felt want, and we cordially wish it success.

Chappell's Musical Christmas Number, 1879 (Chappell and Co., 50, New Bond-street) consists of nine original pieces, mostly founded on popular airs, by C. D'Albert, F. Godfrey, Henri Louis, and other well-known composers—a handy shillings-worth of dance music which will be of service to many during the coming festive season.

THE IRISH CHURCH SURPLUS AND IRISH DISTRESS.

(From the *Pall Mall Gazette*.)

It will be a grievous disappointment if Ministers prove insensible to the advantages of distributing the Irish Church surplus in the manner prescribed by the last Parliament at the earliest possible opportunity. It is not too much to say that the existence of this fund as a prize for the competition of rival sects, and as a temptation to contending parties to employ it for the purchase of political influence, is a standing danger to the morality of public life. The distress in Ireland is greatly to be deplored, but the one element of consolation which statesmen might have been expected to find in it should have been that it furnished an opportunity for withdrawing the Church surplus from the Parliamentary arena, and fixing its destination, by the establishment of a practical precedent, to its proper purpose. That the opportunity is to be let go—and apparently without remonstrance from politicians on either side—is a circumstance which suggests some very disagreeable reflections. It would seem as if there were no very general desire to put an end to the unseemly competitions which the existence of the fund has provoked, and as if both parties thought it to their common interest to wait and see what may "turn up" with respect to it. It would seem as if each of them feared that they might be giving their opponents an advantage by being the first to advocate the actual application of these moneys to their only legitimate use, and thereby to extinguish the hopes of the wirepullers and political schemers who cherish designs upon the fund. But if this suspicion be well-founded there is all the more reason for those who are free from the constraint of party exigencies to urge the Government to a speedy distribution of the surplus. And the public should be the more ready to join in applying this pressure if they see reason to suspect that the call which is now being made upon their benevolence is the necessary result of a piece of questionable policy. They have no concern with the motives which may indispose public men to do their duty in this matter; it is nothing to them that this or that section of politicians hope to obtain a share of these moneys for the furtherance of their legislative schemes, or that another party find, or think they find, their account in keeping the prize dangling before these wistful eyes. The concern of the public begins and ends with the fact of Irish distress and with the proper mode of relieving it. They should unite in insisting that so long as the Irish Church surplus remains unappropriated there is no excuse for any appeal to private charity for the relief of Irish distress.

A BRAHMO "PREACHING ARMY."

The *Friend of India* of the 28th of November, in continuation of an article on Keshub Chunder Sen which appeared in that paper, says that the *Indian Mirror*, Chunder Sen's organ, has accepted the alternative stated—that the Brahmo Somaj leader was either a prophet or an impostor, and claims him as belonging to the former category. Great teachers of old have taught "truths"; Keshub Chunder Sen teaches "truth." The Church of the Eclectic Brahmos is, in idea and potentially, the universal Church of the future. The *Friend of India* continues:—"Having thus stated in very general terms what the pretensions of Keshub Chunder Sen and his church are, it may interest our readers to look for a moment at the minister and a few of his trusted followers on a missionary expedition. This expedition has not yet been greatly noised abroad in the world; the world, indeed, is characteristically unconscious, or at least inattentive, as regards a movement which, if it is really the first going abroad of the infant Universal Church, may be destined to rank historically with the sending out of the Twelve, or the flight of Mahomet, or, rather, above both these events. The first account of this missionary expedition was published in the *Mirror of Sun-Jay*, Nov. 9. The expedition, we are told, proposed to visit the Upper Provinces, to preach the name of the Lord to the educated and uneducated of the land, but as its friends in the Mofussil had generally taken leave during the Doorga Poojah festival, it was determined to spend the holiday in and near Calcutta. Operations were begun in College-square, 'the centre of enlightenment and the focus of national education.' The party 'occupied this vantage ground and commenced operations with the greatest enthusiasm, attacking infidelity and scepticism right and left, flank and rear. The Lord Himself descended as the minister invoked His blessing, and soon reinforced the army with the artillery of heavenly inspiration.' 'The onslaughts were terrible.' The seven hundred young men who listened 'felt moved and thrilled.' Singing followed, and 'having thus fortified the position in the metropolis, the preaching army shortly after crossed the river, and the expedition was fairly on its way. . . . We do not mean to follow the army closely, but only to give glimpses of its doings here and there. The scene at Naihati comes vividly before us. Five hundred people of all ranks from Brahmins and 'enlightened young men' down to coolies and 'public women' listened 'with rapt attention' to the minister preaching in the open air, in spite of the copiously falling rain, which drenched 'the minister and the entire band,' and probably fell also among the audience, though the term 'drenched' is perhaps used with just discrimination. A more enlightened audience was found at

Chinsurah, and after having raised 'the standard of the Most High' at 'four important and advantageous points,' the army returned to Calcutta, preparatory to setting out on the 'second or main campaign.' In the meantime the autumnal Brahmo festival was celebrated and an excursion made to the shrine of the Dakhineswar Hindoo devotee. The great campaign began on the 1st of November. The army 'left Howrah by the three p.m. train with flags, *mriddanga*, trumpet, and other requisites of *kirtan*.' We may mention here that music, instrumental as well as vocal, constantly accompanied the march of the 'army' and all its movements. At Laldighi, Chandernagore, the minister spoke concerning Chaitanya, 'the prophet of Nadiya, who came as Bhakti incarnate to deliver Bengal from dry Rationalism and sensuality, and whose spirit he and all Bengal cherished in their very life-blood.' The Hindoos shouted 'Hari Hari-bole,' women listened from behind chinks on the opposite house-tops. After the lecture the *kirtan* followed, the Hindoos from the audience cordially joining the Brahmos, and one Hindoo getting so excited 'that he prostrated himself before the procession and rolled in the dust of the street.' He went with the procession dancing joyfully. Everybody was struck. Nothing more strikes a reader who has been accustomed to regard Keshub Chunder Sen as almost, if not altogether, a Christian than the immense satisfaction which the historian of the 'preaching army' shows in describing the enthusiasm with which it was everywhere welcomed by the Hindoos. . . . How far his teaching is moulded by what he has learned from Christianity, we do not know; but it is clear that while he is willing to take from Christian teaching and example all that wins his admiration, he has turned his back very decidedly away from the faith which has been the life of the Christian Church in all ages, and towards the ancient religion of the Hindoos. Towards Hindooism he seems to adopt something like the attitude of Christ towards Judaism, not seeking to destroy the law but to fulfil it—destroying only that which is effete and corrupt in Hindooism, and seeking to restore and preserve the truth and beauty which have in the course of ages become disfigured and corrupted. But Keshub Chunder Sen has outlived the days of fiery radicalism and fierce iconoclasm, and repents his early adoption of so uncompromising an attitude towards ancestral customs which are repugnant to the ideas of Europeans and Christians. He has for several years been steadily making his peace with Hindooism. His idea seems to be—though we ought to state our apprehension of it with diffidence—to gain acceptance from the pious (including, of course, the superstitious) portion of his own countrymen as a Hindoo reformer and sage; to commend himself to the educated classes and to the West as an eclectic: to really reform and purify Hindooism; and as truly to enrich his purified religion with all truth that can be gathered from all faiths; and thus knitting together East and West, and fusing into one whole the truths of all religions, to establish the Universal Church of the future."

THE DISESTABLISHMENT MOVEMENT.

GREAT MEETING AT HORSHAM.

The *Horsham Advertiser* reports at great length—a whole page of five columns being devoted to the proceedings—and the *Sussex Daily News* also to a good extent, a meeting held at Horsham on Tuesday evening of last week to hear an address from Mr. Fisher, of the Liberation Society. The *Horsham Advertiser* states that the chair was occupied by the Rev. G. O. Frost, Congregational minister, who was supported by the Rev. J. Little (Wesleyan minister), Rev. R. Lawrence (Primitive Methodist), Messrs. H. Carter, M. Browning, J. Cramp, J. Harrington, &c. The hall was well filled and amongst those present were the Rev. J. F. Hodgson (Vicar of Horsham), Col. Aldridge, Rev. E. Willis, of St. Mark's, Mr. Bigg, Mr. R. Ramsden, Mr. R. Sheppard, Dr. Ashburner, Dr. E. I. Bostock, Mr. W. M. Hunt, Mr. Rawlinson, &c. &c.

Mr. Frost spoke briefly in introducing the lecturer, after which Mr. FISHER addressed the meeting at length, having been received at the beginning with "a storm of hisses and cheers." Mr. Fisher had recently appeared before a Horsham audience. On that occasion Mr. G. F. Chambers opposed him, but Mr. Chambers did not make his appearance last Tuesday. Mr. Fisher delivered an elaborate address in reply to Mr. Chambers, to which the local journal referred to devotes more than two columns. When Mr. Fisher, towards the close of his lecture, remarked that the Established Church was not in accordance with Scripture, an old gentleman, named Mr. Bigg, rose in great excitement, and a good deal of altercation followed, in the midst of which Col. Aldridge, who had been the chairman of the last meeting, was asked by Mr. Frost whether he thought the interruptions were right. Upon which Col. ALDRIDGE asked if this company were to sit still and hear the lecturer say that the doctrines of the Established Church were not in accordance with the Scriptures. He did not wonder at the feelings of an aged gentleman like Mr. Bigg getting the better of him when he heard such an assertion made. (Cheers and great confusion, cries of "Order," "Sit down," and "Turn him out," &c. &c.)

The CHAIRMAN remarked that what the lecturer had said he had undertaken to prove; if Mr. Bigg could disprove it, it would be competent for him to do so at the conclusion of the lecture. But with all due respect to Colonel Aldridge, for whom he had

the greatest possible regard, he must say that no one need have come to the hall unless they had liked; and if anything was said they did not like, he did not think the door was locked. (Cheers and laughter.) He did not think it was fair for any gentleman to interrupt a meeting like Mr. Fisher was being interrupted.

Colonel ALDRIDGE, who had continued standing, said that with all respect to the chairman he must say—(cheers, hisses, and cries of "Chair," &c.)

The CHAIRMAN was very sorry he was placed in such an uncomfortable position as to be in opposition to gentlemen like Colonel Aldridge and Mr. Bigg, but he must—(something which was lost in the noise).

Colonel ALDRIDGE did not wonder at Mr. Bigg being roused. He had the greatest respect for the the chairman, but he must say that at the meeting where he (the colonel) took the chair the Dissenters were not insulted by being told that their doctrines were not in accordance with the Scriptures. (Cries of "Chair," and general uproar.)

After some further altercation,

Mr. FISHER, who rose as the other gentlemen resumed their seats and the noise subsided, said that he had not stated that the doctrines of the Church of England in themselves were opposed to the Scriptures—"Oh, oh," and laughter)—but that the principle of the union of the Church and State was opposed to the teachings of Scripture. (Loud laughter, and a voice: "What was all the bother about, then?"—renewed laughter.) The lecturer went on to observe that the union of the Church and State involved three things. First, that the State should have legislative power over the doctrines taught; secondly, that the State should make suitable provision for the clergymen; and thirdly, that the State should give the clergy exclusive privileges for the spiritual teaching of the people. (Cheers.) When he said that the supporters of the State Church could find no Scriptural authority for its adoption, he meant that they could not find it in the New Testament, which was the only part that gave directions by which Christian churches were governed. If they took the Old Testament warrant for a State Church as being binding upon the Church, why did they not adopt the whole of the religious observances there prescribed? Under the Mosaic dispensation the Jews had a national church; but he contended that such a national church did not admit of imitation. In the case of the Jews, they were chosen by God as a people for Himself. He gave them laws, and established an unchanging priesthood in their midst. In the Jewish theocracy the Church and State were both founded by God, and governed by laws Divinely ordained; but he thought that no one could claim for our State Church the same origin. From the very earliest part of His career, our Saviour always repudiated the idea of an earthly kingdom, and His followers were specially warned against interfering with the temporal affairs of the people by whom they were surrounded. The apostles laboured with their hands for their living; but the clergymen of our day had their tithes.—[Mr. Bigg: Render unto Caesar the things which are Caesar's. (Applause.)] The lecturer said the Caesar of that meeting was the chairman, and he wished their friend would render to the chairman his due. (Cheers and laughter.) He then went on to say that the Jewish institutions connected with the Establishment of the Church included the perpetual priesthood of the Levites, circumcision, slavery, and other things which no one now pretends to countenance, and contended that the union of the Church and State in England was detrimental to both. The Act of Uniformity was next touched upon, and the Public Worship Regulation Act, together with the cases of Messrs. Tooth and Mackonochie. The early ministers of the Church supported themselves by their own labour, but the clergymen were supported by the tithes wrung from the unwilling parishioners. (Cheers, and cries of "No, no," and the marching at the back of the hall recommenced and continued in spite of the efforts of the more orderly portion of the meeting to stop it.) On resuming, the lecturer alluded to the work done by the Church prior to the conversion of Constantine the Great, and pointed to the disastrous results that arose from the interference of that monarch in the affairs of the Christian Church as a warning to resent such interference in future. (Cheers and hisses.) He now claimed to have answered all Mr. Chambers's objections to the disestablishment of the Church. He had been accused by a writer in a local paper of having come there to stir up strife, but he did not think that anyone could object to the Dissenters striving for religious equality. (Cheers.) He regretted having been so rudely interrupted, and resumed his seat amid loud applause.

Mr. BIGG rose to reply to some of the observations that had fallen from the lecturer, and urged that the Establishment of the Church of England was a great advantage to the country. Prior to that there was a great struggle going on between the members of the different religions, and martyrs suffered at the stake by fire, first by one party and then by another, but as soon as one form came to be recognised by the State this ceased, and a bright prospect was secured for the country. He went on to speak of the first Established Church in the reign of Henry II., and read the coronation oath, and other matters, which it was impossible to hear in consequence of the noise, which was without cessation all the time he was speaking. He related several anecdotes, and while doing so,

The CHAIRMAN wished him to confine his observations to the matter in point.

Mr. BIGG, however, continued his remarks.

Mr. RAMSDEN urged Mr. Bigg to respect the chair.

Mr. BIGG ejaculated "Hang the chair," and continued his anecdotes about the three tailors of Tooley-street amidst great confusion.

Colonel ALDRIDGE, a member of the Church Defence Association, said that in the absence of his friend Mr. Chambers he must speak a few words in his defence, and he accused the lecturer of having misquoted Mr. Chambers's remarks. He alluded to a speech made by Mr. Gladstone in 1868, where he said that the disestablishment of the Church in Ireland would bring about peace in that country. He denied that it had brought peace there; and urged that the disestablishment of the English Church would only lead to a struggle for supremacy amongst the different sects of this country. He was sorry that Horsham had become the battleground of the Liberation Society, for the Nonconformists had got their champion to come down and plead their cause, though he did not think those present had heard anything that was calculated to make the people of Horsham live together in love and peace. (Cheers.) He thought that the gentleman in the chair, and others present, deceived themselves if they thought they would do any good by bringing down an agent from the Liberation Society to abuse the Church. (Cries of "No, no," "Yes, yes," "Order," "Chair.") He believed that there were numbers of Nonconformists who would deplore seeing the Church despoiled and disendowed. He was also sorry to have heard throughout the lecture that Mr. Fisher argued so much on the "loaves and fishes," and had ignored the spiritual benefits to the nation that sprang from the Church. He quoted from the opinion of Lord Chancellor Selborne, who did not think the Church property could ever be secularised in the way some people imagined without paving the way for other revolutionary measures. (Cheers.) He believed that the disestablishment of the Church must open the way to the encroachments of the Church of Rome, and urged that the great majority of Englishmen were deeply attached to the Church, and would not see its privileges curtailed if they could help it, as it was the greatest bulwark for toleration in this country.

The Rev. J. FISHER HODGSON, who was received with loud cheers and counter cheers, said that although he had attended previous meetings, he had never mounted the platform to speak before. He congratulated Mr. Fisher upon his speaking, and said he hardly knew how to answer such an orator; as it would require a most eloquent speaker to answer the arguments of a gentleman so used to this sort of work as agent of a society which spent 16,000*l.* a year in trying to overthrow the Church. (Cheers and hisses.) He did not quite believe in the disinterested motives of the Liberation Society—(applause)—and alluded to a statement made in the *Ecclesiastical Gazette* that the Church in Ireland was now mourning over a deficit of about 50,000*l.* per annum, which they had lost since the disestablishment of the Church. He alluded to his vicarage house, which he had built from his own private purse, and stated that if the Church were disestablished, his house would be confiscated and handed over to a parish board along with the church, and this board would have the control of it, and might turn it into a museum or library. [A voice: "What about Roffey Church?" (Cheers.)] He alluded to many matters mentioned by Mr. Fisher, and, in conclusion, moved the following resolution:—"That in the opinion of this meeting the union of the Church and State as it is in England is not contrary to any part of the Holy Scriptures, and is attended with many advantages."

Mr. RAMSDEN seconded the resolution.

Mr. FISHER replied to the arguments of the other side in a telling speech, remarking that he had heard that the church in Horsham was supported out of the rates of the parish.

Mr. RAWLISON contended that such was not the fact, but he admitted some fourteen or fifteen years ago money was wanted for the repair of the church, and the security of the rates was mortgaged for its repayment, and this had to be paid off.

Mr. FISHER: Then I am right.

Mr. J. HARRINGTON moved, as an amendment to the resolution, "That in the opinion of this meeting Mr. Fisher has successfully vindicated the position maintained by him in his former lecture, and proved that the interests of the Church and the nation alike demand that all sects be placed on terms of equality before the law." He contended that the time for toleration, so graciously guaranteed by their Church friends, was past, and the Nonconformists now demanded equality, and were determined to agitate till they got it.

The Rev. J. LITTLE (Wesleyan minister) seconded the amendment.

On the latter being put from the chair it was not very well supported; but the original motion was carried amid loud applause by a large majority, and three cheers for the Church were given.

The meeting was brought to a conclusion by a vote of thanks to the chairman, amidst great excitement and confusion at almost midnight.

ECCLIASTICAL MISCELLANY.

Canon Carter, the well-known Ritualistic rector of Clewer, preached in St. Paul's Cathedral on Sunday evening week. When the canon entered the pulpit many of the congregation rose from their seats and quitted the building.

YORK CONVOCATION.—The Archbishop of York has announced that the York Convocation will be summoned to meet for the despatch of business on Tuesday, April 13.

A CLERGYMAN'S PROTEST.—The Rev. James McMullen, of Cobridge, North Staffordshire, in a circular to his parishioners, cautions them against the use of "Hymns Ancient and Modern." He advocates congregational service, and says chanting of the general confession by a few appears an "awful profanity." There is excessive chanting in cathedrals, because the cathedral clergy are unsound in the faith; and from churches where such is the rule, there is a constant stream of young persons going to the higher Ritualistic churches, and from them to the Church of Rome.

CLERICAL ARROGANCE.—The *Burton-on-Trent Chronicle* says:—"The following has been sent to us for publication, and is so explanatory that it needs no comment:—'To William Richards, labourer, Hanbury Wood End.—Your wife having yesterday announced to me your intention to have your infant baptized at the Dissenting Chapel, I feel it my duty to warn you that if you persevere in that intention, and it should please God that the child should die, I shall not be able to read over it the burial service of the Church of England, since you prevented it from being a member of that Church, and procured for it heretical baptism (that is, not performed by a "lawful minister"), after having been solemnly admonished by me of the consequences of so doing. (Signed), JEFFERY R. FOOT, M.A., vicar of Hanbury. December 4, 1879.'"

A DEAN EXCOMMUNICATED.—It is not in Natal only that South African Church matters are in a disturbed state. In the diocese of Grahamstown / sentence of excommunication has now been pronounced by the Diocesan Court on the Dean, the Very Rev. F. H. Williams. The proceedings arose out of the dean's refusal to take any notice of the sentence of suspension that had been pronounced against him. The Rev. Canon John Espin deposed that he had been appointed by the bishop to minister in the cathedral during the time of the dean's suspension, and that on his going on a Sunday morning to administer Holy Communion he found the dean in the robing-room. The dean remarked that the canon's services would not be required. Nevertheless, the canon put on his surplice and went into the choir towards the altar. The dean, however, preceded him, and on the dean's commencing the service the canon withdrew. On this evidence the court pronounced sentence of excommunication on November 12, to take effect in fifteen days, so as to allow an appeal to the Metropolitan.

REFUSAL TO BURY.—A painful incident is reported as having occurred at Paulton, near Bristol. About a year ago a young couple were married, but the ceremony did not take place at the parish church. The husband furnished a house at Paulton, where they have since resided, and where the husband is still resident. On Dec. 12 last the wife died in her confinement, at the house of her mother-in-law, in the adjoining parish of Farington Gurney. The husband wished, and, of course, rightly expected, to bury the deceased in the parochial churchyard, wherein members of his family had been interred for many generations. To his amazement, however, the incumbent of Paulton declined to bury the body on the pretext that the deceased had not died in the parish. The husband, suffering under his bereavement, unwillingly consented to the burial taking place at Farington Gurney. Had there been time, his friends would have appealed to the bishop of the diocese. The facts will be brought under the notice of the bishop nevertheless, we believe, with a view to preventing the recurrence of such breach of parochial law and parochial rights. The conclusion forces itself upon the friends that the incumbent's refusal was due to a petty resentment cherished by him towards the young couple ever since their marriage.

THE ROMAN CATHOLICS AND AMERICAN EDUCATION.—The *New York Times* of the 5th inst., referring to a recent official statement by the Roman Catholic Archbishop of New England in regard to the attitude of his Church toward the public schools in the United States says:—"The archbishop's attitude is now made quite as unobjectionable as anybody understanding the aims and pretensions of his Church could possibly expect it to be. But it is probably the result of one of those politic tergiversations for which the priesthood is famous. The Catholic Church always carries its pretensions to the utmost limits, at which it can hope to enforce them, but it submits before the unattainable, and makes the best of the situation. Still, it never makes any abatement from its 'principles.' The perversity of mankind may prevent it, for the time being, in some particular country or even in the world at large, from carrying them into effect, but it holds to them with the energy of an unswerving purpose, and patiently waits for favourable circumstances. Under the free institutions of this Republic, gratuitous secular instruction at the public expense is the established State policy. While the benefits of the schools are open to all alike, without discrimination or prejudice as to religious faith, no one is obliged to avail himself of them provided he takes other means for reaching the standard of instruction which the public policy requires. But no citizen can be excused from bearing his share of the expense, for the main benefit is a general, and not a personal one. On the other hand, the avowed policy of the Roman Catholic Church is directly hostile to any scheme of public instruction like ours. This is not, and cannot be, denied. It is a primary doctrine with it that religious instrp-

tion should dominate all other, and that the Church should have control in the education of the people. This is in theory the policy of Rome, even as applied to national or State systems, and so far as its own membership is concerned, it is its policy in practice wherever it is able to carry it into effect. In this country it has directed its demand to a division of the public funds which should set apart a certain ratio for the use of the Church in the support of its own schools. The rest may be divided among other denominational institutions *pro rata*, or be devoted to general non-Catholic schools. That is a matter which the Romish hierarchy is ready to waive provided it gets its share of the funds. This demand has been urged and argued by Catholic authorities to no effect until they have apparently given up all hope of ever having it complied with. Now their only resource in carrying out their 'principle' is to ignore their share of taxation in behalf of the public system — and it is small in proportion to their numbers — establish their own parochial schools, and compel the attendance upon them of Catholic children. An occasional priest, like Father Scully, of Cambridge, is in a position to enforce this policy, and while the authorities above him may disapprove of indiscretion in his methods, they cannot refuse to uphold his position as entirely consistent with their own. But coercion, if too severe, is likely to cause public scandal and arouse the sentiment of a community already sensitive to the aggressions of Romanism. So Archbishop Williams gives out, in defence to this sentiment, that parochial schools are to be established only where they will not be too much a burden on the resources of the Church, and that parents may avail themselves of the benefits of the godless instruction of the public system 'where sufficient cause exists' — that is, where they can get no other. Moreover, they are not to be coerced in their choice by a refusal of the sacraments, where they are 'well-disposed' and have 'good and sufficient reasons' for their course, all of which means that they are still subject to the penalties at the discretion of the priesthood, but the door is always to be open for backing down where a priest shows himself indiscreet or impolitic. In other words, the Church authorities will always go just so far as they safely can in the direction of their principles, and when it becomes perilous they will stop or recede, taking care never to lose an advantage in the contest with freedom and intelligence. Diplomacy seems to have deserted the field of statesmanship and taken refuge in the Catholic Church, where it rules supreme."

Religious and Denominational News.

John Wesley's Chapel, City-road, which was destroyed by fire last week, is to be immediately rebuilt. The insurance money will cover a great part of the cost, and what more is needed will be obtained without the least difficulty.

The Rev. John Clulow, Wesleyan minister, and chairman of the Devonport district, died on Thursday at Plymouth, after a very short illness. He was well known as the prime mover in founding the Wesleyan Sunday-school Union.

The Rev. John Sinclair is officiating temporarily at the Ancoats Congregational Church, Manchester. Mr. Sinclair was formerly pastor of the Congregational Church at Bermondsey, and was twice elected a member of the London School Board.

The latest news which has been received from Mentone respecting the Rev. Mr. Spurgeon's condition is more favourable. The pain is much less severe, and his strength is slowly returning.

LONDON MISSIONARY SOCIETY.—Since the arrival of the letters of which we gave an abstract last week, with interesting particulars from the Central African Mission, we are informed that a telegram has been received by the secretaries from Aden, on the arrival of the mail from Zanzibar, with the gratifying intelligence that Messrs. Griffith and Southron, who went out with the late Dr. Mullens, safely reached Ujiji on Sept. 23.

MONMOUTH.—On Thursday evening, Dec. 11, the church and congregation of Glendower-street Chapel, Monmouth, Wales, met to bid farewell to their pastor, the Rev. D. Nimmo, and to present him with an illuminated address as a small token of their esteem. Tea was provided, and the public meeting commenced at seven o'clock. It was presided over by Mr. C. Lewis, J.P., of Newport, who, after prayer had been offered by the Rev. J. Eaton, addressed the meeting at some length, speaking of his sorrow at having to preside on such an occasion, because of the departure of his friend, and yet of his pleasure at being present to show his regard for Mr. Nimmo and his sympathy for the church so soon to be left without a pastor. Mr. Brain then presented the illuminated address. It spoke of the regret felt by the people at the departure of their pastor, of the public loss not only to the church but to the town of one who had shown such a lively interest in its affairs, and expressed wishes for his future happiness and repose after forty-three years of active pastoral work. The Rev. Llewellyn Jones, Pontypool, then delivered a brief address, and the Rev. D. Nimmo, in responding, spoke of his five years' pastorate at Monmouth, and went on to say that it was now forty-three years since his ministry began, during which time he had originated and established two congregations, built three chapels, and had laboured fifteen years in Lancashire, eighteen in London, and five in Melbourne, Australia. To bring to a close a work extending over so long a period was well fitted to

awaken pensive and solemn thought. Addresses were subsequently delivered by the Revs. W. Shillito, of Newport, G. Robinson, of Drybrook, Mr. W. Graham, and other ministers and gentlemen.

TESTIMONIAL TO MR. JOHN STABB.—On Thursday evening last, Mr. Stabb's seventieth birthday, a very pleasant gathering of the subscribers and friends took place at the Cannon-street Hotel. Lord Ebury came from a distance specially to preside on the occasion, and was supported by the Revs. Hon. Carr Glyn, I. Vale Mummery, W. Tyler, W. J. Evans, R. S. Ashton, and F. A. Bevan, S. W. Partridge, George Tyler, Norwood Earle, J. Frost, and David G. Edis (sub-treasurer), Esqs. The proceedings commenced with singing and prayer. The Rev. I. Vale Mummery read extracts from a few of the many letters which had been received from friends regretting their inability to be present, and expressing their cordial sympathy with the movement. The noble chairman then referred to the many years he had known Mr. Stabb, and stated how great his estimate was of his many qualities of usefulness, which had increased his affection for him. Few men, during his lifetime of fourscore years, had appeared to him so admirably adapted for the position of secretary to the Monthly Tract Society as their friend. His genial and happy countenance and persuasive powers gained the ear and the purse of all with whom he came in contact. He was delighted to be present, and to have the privilege of presenting so beautiful an illuminated testimonial, with words so appropriate to the occasion, beside the useful and elegant tea and coffee service, and, beyond this, the tangible gift which accompanied them. He bade him god-speed, and hoped there were some present who would, from that evening's meeting, be induced to follow in his steps, so far as he had followed his Master. F. A. Bevan, Esq., the treasurer, then handed Mr. Stabb a cheque for 380*l.*, expressing his high appreciation of his work. From his earliest recollection of Christian work this name had been known to him, and he could personally testify to Mr. Stabb's self-denying labours in connection with the midnight movement, and how successful had been his efforts in reclaiming the fallen and restoring them to their friends and homes. Mr. Stabb made a very touching and appropriate reply, stating how full was his heart with gratitude to his Heavenly Father for so rich a reward of his poor services, in which his wife and family were made partakers, and though words must fail to convey his deep sense of obligation to so many kind friends, yet he would strive more ever to work singly and purely for souls. A cordial vote of thanks having been accorded to his lordship for kindly presiding, the meeting closed with singing and the benediction, all expressing themselves delighted with the Christian feeling which had prompted the movement and the interesting proceedings of the evening.

ELECTION INTELLIGENCE.

SHEFFIELD.

The nomination of candidates for the vacant seat at Sheffield took place on Friday, when Mr. Waddy and Mr. Stuart Wortley were duly placed before the constituency. The irrepressible Sergeant-Major Millar took a characteristic part in the proceedings, but his nomination paper, handed in by himself, was rejected as informal, and he thereupon "appealed to the people" and contributed some further amusement.

The polling took place on Monday, and in the earlier hours proceeded with a rapidity which taxed to the utmost the powers of the poll clerks, and in some instances men had to go away without voting at all. The poll closed at four o'clock, and the ballot boxes were speedily removed in cabs to the Temperance Hall, where counting commenced soon after six o'clock.

Shortly after nine the result of the poll was announced by the mayor, at the Temperance Hall. The vote cast was a heavy one. On the announcement of the figures:

Mr. S. D. Waddy (Liberal)	14,062
Mr. Stuart-Wortley (Conservative)	13,584

Liberal majority..... 478

A deafening shout went up from the Liberals, who, with triumphant cheers, adjourned to the Liberal Club in Angel-street. Mr. Waddy, who had made preparations for returning to town, was sent for by his committee at the Liberal Club, outside of which there was a great crowd. Deafening cheers, mingled with groans and hisses, met him as he opened the window and made a brief speech to those whom he styled as "My constituents." Mr. Wortley made a short speech from the steps of the Gentlemen's Club. He declared himself gratified with the result of the poll, regarding it as a real victory. He had shaken the stronghold of Liberalism in Sheffield, and he believed he would be returned on the next occasion.

The Press Association states:—"The great body of the working classes reside in the wards of Attercliffe and Brightside, and no sooner were the doors of the polling booths opened in those districts than there was a great rush of electors who desired to record their votes prior to proceeding to their day's labour. In some instances so great was the crush that many were unable to reach the poll clerks within the time at their disposal, and had consequently to postpone voting until a later period. In Attercliffe ward there are 3,688 electors, and it is stated that during the breakfast-hour more votes

were recorded than is usually the case in three hours during a municipal election, while at Brightside it was estimated that no less than 1,500 voted within the first hour. In the other wards similar vigour was manifested, and one of the chief characteristics of the proceedings was the incessant manner in which the voters continued to arrive, showing that both parties were putting forth their utmost efforts."

At the first election under household suffrage, in November, 1868, the numbers polled were as follows:—Hadfield (Liberal), 14,797; Mundella (Liberal), 12,212; Roebuck (Liberal), 9571; Price, Q.C. (Conservative), 5,272. The first election under the ballot was in 1874, and ended thus:—Roebuck, 14,193; Mundella, 12,858; Chamberlain, 11,053; Allott, 621.

FINSBURY.—The members of the Borough of Finsbury Permissive Bill Association held their annual meeting on Thursday evening, and, after adopting a report and balance-sheet, they resolved to support Sir Andrew Lusk, and to oppose by all legitimate means the return of Mr. Torrens at the next general election. The report stated that the names of 3,959 known supporters of the association would appear in the forthcoming Parliamentary register of the borough, 882 householders and lodger claims having been sustained at the last sittings of the Revising Barrister's Courts.

DARLINGTON.—It has been decided that the Darlington Liberal Three Hundred shall meet on January 9, to select a candidate in the place of Mr. Backhouse, M.P., to contest the borough at the next general election.

DONEGAL COUNTY.—Upon the arrival in Kidderminster of Mr. Lea, the newly elected member for County Donegal on Thursday night, thousands of persons assembled at the railway station, and headed by a torchlight procession and brass bands, escorted the hon. member to his hotel. The streets were illuminated and salutes fired in honour of his return. Mr. Lea was returned by the large majority of 683. The late member, Mr. Wilson, was a Tory, and when he was elected in 1876 he defeated Mr. Lea by 99 votes. In three years, therefore, the Conservative majority of 99 has sunk into a minority of nearly 700.

AYLESBURY.—The *Aylesbury News* states that a numerous signed requisition has been forwarded from leading Liberal electors of the town and hundreds to Mr. G. W. E. Russell, of Woburn Park, Beds, requesting him to become the second Liberal candidate at the forthcoming election, and that, although no definite reply has been received, the requisition has virtually been accepted. Mr. Russell is son of Lord Charles Russell, a nephew of the Duke of Bedford, and also nephew to the late Lord Russell.

CAITHNESS.—At a meeting of the Liberal electors of Caithness-shire held in Wick on Friday, a motion that Sir Tollemache Sinclair be again asked to come forward in the Liberal interest was defeated by a large majority. It was then resolved that Mr. J. C. Traill, of Ratter, be adopted as the Liberal candidate. Mr. Traill subsequently addressed the meeting, avowing broad Liberal sentiments. He believed with the Liberal leaders that the question of disestablishment was not yet in the domain of practical politics.

THE SHEFFIELD ELECTION.

(From the *Leeds Mercury*.)

It is no secret that Lord Beaconsfield and his colleagues attached extraordinary importance to the issue of this Sheffield election. Rightly enough they regarded it as a test of the position in which they now stand with the country. Nor could they be blind to the fact that the result of an election for so important a town as Sheffield, at a moment like the present, would exercise great influence over the minds of those members of the body politic who are always halting between two opinions, and for whom the winning side seems to have an irresistible attraction. Accordingly they exerted themselves in a way by no means usual, even under the present Administration, in order to secure a result favourable to themselves. Cabinet Ministers intervened in the first instance, in order to bring forward a candidate who, though of no political standing, had yet strong personal claims on the gratitude of his fellow-townsmen. When this ingenious manoeuvre failed, and the Tory party in Sheffield had to be satisfied with the young scion of a noble house having local influence, Mr. Wortley was instructed to put himself forward not as a Tory, but as that hybrid thing a Liberal-Conservative, and his net was woven in such a fashion as to make it possible to catch all the fish which might come within its reach. By a most curious coincidence the Attorney-General was moved to consider or reconsider the case of the convict Orton just when the election was pending, and Dr. Kenealy was accordingly enabled to call upon the somewhat numerous "Tichborne party" in Sheffield to show their gratitude to Lord Beaconsfield by voting for Mr. Wortley; the local agent of a great Roman Catholic peer entreated the Irish voters to lend their aid to the Conservative; similar appeals were made to the Jews; and the Chancellor of the Exchequer even turned his address to the Tories of Leeds into something of an electioneering speech on behalf of the Ministerial candidate at Sheffield. If we add to all these means, the appearance in the town of the boldest and most skilful of the electioneering agents of the Tories, we shall get a picture of a powerful Government and a great political party jointly putting

forth all their strength in order to retain possession of a seat vacated by the death of one of their supporters.

All, however, has been in vain. A sound Liberal has taken the place of Mr. Roebuck, and the majority of Lord Beaconsfield has been diminished by at least one vote. It is not much, perhaps, but yet, like Mercutio's wound, it is enough. When such efforts as those we have described are made on one side, and when on the other we have nothing but the enthusiasm and spirit of a party long misrepresented in the House of Commons and educated in adversity, the victory, although it may only involve a single seat, has all the significance and importance of a political trial by wager. The cause of the Government, not in Sheffield only but throughout England, was represented by Mr. Wortley; whilst the hopes of the Liberals throughout the United Kingdom were fixed upon Mr. Waddy. Seldom, indeed, is it that a bye-election excites the public interest which has been universally felt in this at Sheffield. To measure the importance of such a contest, therefore, by the number of seats involved, would be absurd. It is the Government of Lord Beaconsfield, and not merely the Tories of Sheffield, who have met with this signal defeat. It would be idle to attempt to conceal the intense gratification with which every Liberal must regard this result. It is one which cannot fail to have a great influence upon those persons who, in arrogance and ignorance, have recently claimed to be the spokesmen of both political parties. For weeks past we have been assured by some of the leading journals of the metropolis that the country was still firm in its support of Lord Beaconsfield, and those who have ventured to give expression to a different opinion have been treated with open contempt. Even so-called Liberal journals have contended that Mr. Gladstone's wonderful triumph in Scotland meant nothing and could end in nothing; whilst we have been told during the past week that the Midlothian speeches had lost the Sheffield election for Mr. Waddy. To all this blind and reckless prejudice and partisanship a fitting rebuke has now been administered. That town, which alone among the great manufacturing centres of Yorkshire was a hotbed of the worst kind of modern Toryism, has openly repudiated Lord Beaconsfield, and transferred its representation from one of his most ardent admirers to one of his strongest opponents. And it has done this not only in spite of the almost unexampled efforts put forth by the Government in order to influence its verdict, but upon a register which is notoriously most unfavourable to the Liberal party. Let us hope that the issue of the election will open the eyes of those people in London who have hitherto refused to believe that the tide had turned against the Government. Up to this moment it is just possible that their blindness, extraordinary though it is, has not been wilful; henceforward, however, if they do not see the truth, it must be because they are stubbornly resolved not to do so.

Far more important, however, than its influence upon the few "blind leaders of the blind" to whom we allude, must be the effect of this election upon the spirit of both political parties. For Lord Beaconsfield and his supporters the record we publish this morning is the handwriting upon the wall—the handwriting which it needs no Daniel to interpret. The days of Tory domination in England are numbered; and the general election now rapidly drawing near to us will, without a doubt, witness the discomfiture and defeat of those who have so grossly mismanaged our national affairs during the past six years. They had everything in their favour in Sheffield. Local influence of the most formidable kind was on their side; their allies of 1874, the publicans and the Church, threw themselves once more with enthusiasm into their cause, whilst, in addition, those exceptional efforts of which we have spoken were put forward on their behalf. Yet the result is their complete defeat, and the triumph of Liberalism. Such a blow as this is infinitely more significant than that of the Bath election which six years ago decided the fate of Mr. Gladstone's Government, and if Lord Beaconsfield were not possessed by a resolve to cling to office to the last moment possible, he could hardly fail to reply to the blow he has now received, by appealing to the voice of the country at large. This, however, he is hardly likely to do until a few more pages of the "chapter of accidents" have been turned over. Unfortunately for him—and unfortunately for England also—the further we get in that chapter the blacker becomes the record. If Parliament had been dissolved six weeks ago, when its dissolution seemed imminent, the grave disasters which have overtaken our arms at Cabul would not have weighed upon the fortunes of the Ministry. None can tell what new disasters may have sunk the Government beyond all possible recovery before they at last submit themselves to the decision. For the moment, however, the Liberal party, inspired by a success which is untarnished by any dubious transaction, and in which the only truckling to dangerous political schemes has been on the part of the Conservative candidate, can afford to be patient. They have gained "first blood" in the duel to which they stand committed, and those who are able to read the signs of the times cannot doubt that the triumph of yesterday is a true and happy augury of the far greater victory which the coming year will bring to English Liberalism.

(From the *Sheffield Independent*.)

The contest is now at an end. A fortnight's

excitement and turmoil will be succeeded by quietness and calm, and the winning and losing sides will have leisure in the current Christmas week to bethink themselves of the ends and aims which each was struggling to attain, and of the spirit and temper in which the battle has been fought. So far as the candidates are concerned, the contest has been conducted in excellent temper and with gentlemanly courtesy. We believe we may say that not one discourteous word has fallen from Mr. Waddy respecting Mr. Wortley, or from Mr. Wortley respecting Mr. Waddy, if we except some unwise references to bear in Mr. Wortley's speech on Saturday in St. George's Ward. As regards the weapons and tactics used by Mr. Wortley's supporters, the less said the better for their credit. Their hiring of roughs to disturb Liberal meetings, their vulgar appeals in posted placards to the national passions of the ignorant, and the bald dash of like kind which has flooded the Tory journal of the town, have revolted the better feelings of every sensible man among us, and left permanent disgrace upon Sheffield Toryism. An electoral contest conducted in a right spirit should leave behind it appreciable results in the way of advancing the political education of the constituency. For these results, so far as concerns the contest which ended yesterday, we have to look almost wholly to the speeches delivered on the Liberal side. The clear expositions and criticisms of recent political history delivered by Mr. Waddy, the splendid addresses of Mr. Mundella, and the telling appeals of other Liberal speakers have been heard with eager interest by most attentive audiences; whilst the questions which have been put to Mr. Wortley indicate that clear and exact knowledge on political subjects, thanks in very large degree to the daily newspaper Press, is gradually becoming more and more widely diffused among intelligent and thoughtful working men.

In the wide spread of political information, and in the application of the principles of Christianity, not only to our domestic legislation, but to our international relations, lie the hope and safety of the country. And whilst making this remark, we cannot forget that we are writing in a week consecrated to the celebration of the birth of the Founder of our Divine religion, the great mission and purpose of which is to inaugurate a reign of peace on earth and goodwill among men. This reign of peace and goodwill will never be established until the principles of Christianity are practically applied to politics. Nine-tenths of the wars, oppressions, and miseries which afflict and degrade mankind are directly traceable to the fact that these principles have been ignored or directly antagonised by "sovereigns and statesmen" in their government of the affairs of nations. Politics which will not bear the test of Christian principle should surely never receive the support of Christian men. Yet we have seen during the past fortnight in Sheffield men who would deem themselves insulted and wronged if you denied them the Christian name, standing forward publicly to abet and defend conduct on the part of the Government of this country towards foreign nations which we believe the calm verdict of history will pronounce to have been utterly unchristian and wicked. These men have been loud and emphatic in their declaration that the issue on which the Sheffield election ought to be fought was that of approval or condemnation of the foreign policy of the Beaconsfield Ministry, and that they ranged themselves on the side of approval. How many clergymen of the Church of England in Sheffield quietly deposited their votes in the ballot boxes yesterday in support of that policy is best known to their own consciences. What is certain is that not one of them during the past fortnight, or at any previous period, has uttered or manifested his protest against that policy. Yet to call it a policy promotive of "peace on earth and goodwill among men" would be a mockery and desecration of the phrase. It has been a policy of arrogance, insult, and bluster towards Russia, and a policy of shameless aggression in Afghanistan and Zululand, involving the slaughter of thousands upon thousands of savage or half-savage men for no other crime or offence than that of defending their native land from invasion. We do not envy the feelings of any man who can picture to his mind during this Christmas week, as he enjoys in safety the peaceful comforts of his own fireside, the misery we have wrought in hundreds of homes on the North-West frontier of India and in South Africa, and feel no compunction if he has manifested no protest, in his capacity as an English citizen, against the policy which has been the direct cause of this misery. We do not envy the feelings of the clergyman—or Dissenting minister, if there be any such—who can think of these scenes of slaughter and woe when he next stands face to face with his congregation in this sacred season without feelings of shame and self-rebuke, if he has neither said nor done one thing to show that he has had no part or lot in supporting a Government which might have prevented all this slaughter and woe, yet failed to do so. We may be told that ministers of religion should have nothing to do with party politics. Certainly they can find fitter and worthier occupation than that of studying the details of every public question of minor importance which comes up for discussion. This is neither their business nor their duty. But when questions involving the honour and Christian character of the nation are at stake, who should speak out if the ministers of religion should not? When the issue of peace or war trembles in the balance, who should speak out if they should not? And not they alone,

but every Christian layman should, by his voice or his vote, or both, do all he can to denounce and bring to an end such conduct abroad in the name of England as has been practised by the Ministry of which Earl Beaconsfield and Lord Salisbury are the leading spirits.

THE CHANCELLOR OF THE EXCHEQUER AT LEEDS.

A great Conservative demonstration took place at Leeds on Saturday, commencing with a luncheon at the Town Hall and ending with a meeting in the drill hall of the artillery volunteers, at which from 10,000 to 14,000 persons are said to have been present. The Chancellor of the Exchequer spoke on both occasions. At the luncheon he defended at some length the financial policy of the Government against Mr. Gladstone's attack, and said that in the latter's comparison between the expenditure under Liberal and Conservative Administrations the unfair course had been adopted of deducting all war and extraordinary expenditure in the former case and refusing to deduct it in the latter. The deduction must be allowed in both cases if allowed in one. Many charges which the Government had had to meet had been thrown on them by the Liberals. More money was spent on the army than before, while an increase which had taken place in civil expenditure was due to a great extent to the charges which had been taken off the ratepayers, and the money advanced to local bodies on loan. In his second speech Sir Stafford Northcote dealt with the foreign and general policy of the Government. He said that the policy of the Government in regard to Afghanistan had not changed. It was a policy of defence, and not a policy of annexation. It had been, and was still, their earnest desire to maintain in Afghanistan a Power which should be interposed between us and any other Power that might come near us, and to see in the country a form of government that should be suitable to the wants of its population, and should at the same time be ready to maintain friendly relations with ourselves. In conclusion, Sir Stafford Northcote said:—

I say we have not overspent ourselves in attaining results which are of the greatest economical as well as political importance to the country, but I say that in the course of this Government we have not increased but have reduced the national debt, and that the finances of the country will pass from our hands to those of any successors in a state which will be anything but such as we should regret to see. I trust a better time may by-and-by be coming, but I do not, I cannot conceal from myself that we have had to row against the stream, while our opponents have gone with it. In the five years during which they held office the revenue derived from malt and spirits showed an increase of its own accord, without any dealings or tampering with it, by no less a sum than nearly five and a half millions. During the five years we have been in office it has not increased at all, but fallen off by something like a quarter of a million, and that is due to the commercial distress and depression, and to the agricultural depression also, which has followed. Mr. Gladstone, who, I see, quoted me in my Mansion House speech, has been good enough to leave out all reference I made to the commercial depression, and been good enough to sneer at agricultural depression; but my belief is that neither Mr. Gladstone's concealing or abating from referring to commercial depression, nor his sneering at what was said as to agricultural depression, will convince either the manufacturers of England or the farmers of England that they have not been going through very bad times lately. I trust that the time may be coming when we shall have a better state of things before us, and that we shall have the reward of the courage which the country has shown in these few years. Whatever may be the result of the next general election when it shall come—and come it must before any lengthened period now—we shall face the verdict of the country with a firm confidence both that we have ourselves done our duty to the best of our ability, and that our countrymen, when called on to pronounce a verdict, will pronounce it not for party considerations, but for a general consideration of the course that has been taken for the best interests, the honour, and welfare of the country.

A fresh distinction has been gained by Mill Hill School. At Cambridge, Thomas Edward Scrutton, M.A. Lond., has been placed in the first class in the Moral Sciences Tripos, in the class-list just published. Samuel Lavington Hart, of St. John's College, Cambridge, who lately took the degree of B.Sc. in the University of London, having proceeded to the B.Sc. honours, has been placed in the first class in experimental physics, and has gained the University scholarship. Edward Sprague Weymouth, B.A. Lond., of Regent's Park College, has passed the University of London "Examinations in the Hebrew text of the Old Testament, in the Greek text of the New Testament, in the Evidence of the Christian Religion, and in Scripture history" (the first examination), in the first class, with a prize.

According to the London correspondent of the *Manchester Guardian* the New Testament Revision Committee have decided to publish the results of their labours without waiting for the completion of the Old Testament revision. The work is expected to be out in the early part of next year.

M. Emile de Lavaleye is said to contemplate spending an early holiday in this country. He will probably devote himself to a considerable extent to studying the conditions of Roman Catholicism and Roman Catholic social life in England, with the hope of being able to do something when he returns to Belgium to allay the strife between the Liberals and the Belgian bishops over the new Education Statute.

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This will be the last issue of the *Nonconformist* in its present form. The next number of the united *Nonconformist and Independent* will appear in an enlarged size on

THURSDAY, JANUARY 1, 1880,
and will be published by Messrs. James Clarke and Co., 13, Fleet-street, E.C.

* * A Private Circular has been sent to all subscribers whose subscriptions expire with the present year, and in accordance with notice already given, no papers will be forwarded for the ensuing year to those who have not replied unless a remittance is received on or before Saturday, January 3rd, 1880.

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The Nonconformist.

WEDNESDAY, DECEMBER 24, 1879.

THE WEEK.

THE British troops in the neighbourhood of Cabul—the innocent instruments of an unjust and cruel policy—will spend but a sorry Christmas. They are now, to the number of 6,000, more or less—the majority being natives of Hindostan, and therefore very sensitive to cold—shut up within the spacious cantonments of Shirpur, where they are huddled—comfortably we were about to add, but remember that the thermometer is a good deal below zero, that fuel and fodder are scarce, and that warm clothing is not abundant. The telegraphic communication with this fortified position north of Cabul is of course cut, but signalling is kept up with General Gough by means of the heliograph. By this means we learn—at least the Viceroy assures us in his meagre telegrams—that Sir Frederick Roberts is quite able to hold his own, is in good heart, and quite ready to resume the offensive when reinforced by General Gough, who is assured by sun flashes from Shirpur that he may advance through the difficult passes in light order, for there is no formidable enemy to contest his path. But the Afghans occupy the heights over Shirpur, and greatly harass the British force.

This morning's news from Cabul extends to the 20th. It indicates that the road is open as far as Lataband, and states that General Gough is gradually making progress along the intermediate passes, and that General Bright at Gundamak is rapidly sending forward reinforcements. The statement from Cabul that General Gough's whole brigade were expected to join their beleaguered comrades in three days is an unfulfilled prophecy now seven days old, and the engineers were making an inner line of defence at Shirpur; but, on the other hand, we are told that the Afghan forces were losing numbers of the tribesmen, who cannot remain exposed to the severe weather, and were returning home, thus relaxing the rigour of the investment. It now appears that the entire plan of the Afghan rising against British authority was arranged and carried out with great skill by Mahomed Jan, who has proclaimed as Ameer Musa Khan, the eldest son of Yakob Khan, now in captivity in India. Through the vagueness of the official telegrams it is evident that everything depends upon Gough's advance from Jagdallak to Cabul, and that that General, so far from being unmolested, anticipates that he will have to fight his way through the passes, if he can.

Sir Garnet Wolseley's military plans in South Africa have again succeeded. The capture of Moirosi's stronghold in the south has been speedily followed by the storming of Secocoeni's stronghold in the north. The expedition under Colonel Baker Russell appears to have been well managed. That redoubtable Kafir chief, who was the primary cause of the annexation of the Transvaal which precipitated the Zulu war, had

little chance against the 2,000 Europeans, 6,000 Swazis—a tribe of fierce barbarians—and 4,000 natives from Secocoeni's own mountains, who came in upon him on all sides. His stronghold was carried, and its defenders scattered without any severe loss. Apparently the era of conflict in the field is ended for the present in South Africa. Sir Garnet's task in bringing about the submission of the Boers will now be easier. But the problem of the future administration of these colonies remains to be solved, and it is a serious one. It remains to be seen whether they are ripe for that confederation on which Sir Bartle Frere has set his heart. Many of the British troops can now be withdrawn, and it is thought that an attempt will be made to arrive at an understanding between the Home Government and the colonial authorities by which provision will be made for the organisation of a colonial force sufficient, with the aid of a contingent of Imperial troops, for all purposes of defence, and the maintenance of peace within the borders.

The sensational reports from St. Petersburg, to which we adverted last week, have mostly been denied. The Czarevitch, whose views diverge from those of his august father, has joined the Czar in the Winter Palace, where the diplomatists from the chief capitals of Europe are now assembled, but have not yet held a special council. There are no signs as yet that the Nihilist movement is being effectually suppressed, but a concurrence of rumours leads to the belief that pacific views are in the ascendant among the great functionaries that surround the Emperor Alexander; and, contrary to current opinion, it is stated that His Majesty himself heads the reform party. The well-informed correspondent of the *Daily News* at St. Petersburg confidently affirms that the actual disposition at the present time is in a favourable direction, that no severe measures of general repression are likely to be sanctioned, and that there is a notable accord on this point in the highest quarters.

As was expected the Waddington Cabinet has resigned office—that step having been hastened by an incident that occurred in the Chamber of Deputies, which induced General Gresley, the Minister for War, to go at once to the Elysée and tender his resignation. All his colleagues soon followed him, and President Grévy invited M. de Freycinet to form a new Cabinet. That statesman found the task too difficult, and on Monday abandoned it. The President once more had recourse to M. Waddington, who asked for a delay of twenty-four hours to consider the proposal, and eventually declined it, suggesting M. Léon Say as a possible Premier, though the Liberal papers declare him to be impossible. It seems that late yesterday M. de Freycinet was again summoned, and that he has definitely succeeded in forming a Cabinet in which M. Waddington returns to the Foreign Office, M. Say to his position as Finance Minister, and M. Ferry resumes that of Public Instruction. The new members are M. Challemeil-Latour, Minister of the Interior, M. Herold, Minister of Justice, and M. Farre, Minister for War. It is said that this combination will be well received, and it may be supposed that the President has withdrawn his objections to the enlarged programme in a Liberal sense previously submitted by the new Prime Minister.

From various parts of Europe tidings come of the severity of the weather. In Paris the thermometer was down to zero last week, and large fires were kindled in the open air at the cost of the municipality and of wealthy inhabitants, who have also promptly devised measures for relieving the great distress. In Upper Alsace the extreme cold has brought wolves and bears out from their coverts, and they venture into villages in search of food. Such a circumstance is not unusual in Poland, Silesia, and the districts on the Russo-German frontier, where the wolves, when hard-pressed by hunger, venture forth in packs; attacking not only flocks of sheep and horses, but solitary travellers. But it is somewhat new to hear

that many of these ferocious animals have been seen in Alsace, and in villages near Mulhouse, and that several bears have been run over by railway-trains. At Millotitz, in Moravia, nine gipsies and two horses were found frozen to death in a field. The cold has extended to Southern Europe, even Venice being frozen up and threatened with a lack of drinking water. Naples and the whole adjacent country for many miles is wrapped in a mantle of snow, ranging from six inches to a foot in depth, to the great astonishment of the natives, who have rarely witnessed such a spectacle. Thus it appears that the Continent, especially the southern portion, is experiencing weather of a kind familiar enough in North America, while letters from various parts of the United States report the weather there to be much less severe than usual.

General Grant has been the occasion of the most imposing monster demonstration ever witnessed in America. Several days of fêtes and processions in Philadelphia first delighted and then wearied out the object of popular idolatry, the population of that great city, and the vast multitudes that flocked into it to witness the unique welcome. By organising this fête the Republicans intended to play a trump card in view of the next Presidential election, and they have apparently succeeded. It is supposed that at the National Convention of the party to be held next June at Chicago, General Grant will be nominated as their candidate. This proposal to instal him afresh in the Capitol is regarded by the general much as was the offer of "the kingly crown" by Julius Cæsar. He faintly protests, but a little gentle coercion will doubtless induce him to assent to the wishes of the Republicans, who do not expect to win with any other candidate. The South, which is almost identified with the Democratic party, is very much inclined—Mr. Tilden being now out of the running—to make terms with the coming man, and accept him as a national candidate, especially if Mr. Wade Hampton should be nominated with some prospect of success as Vice-President. But between now and June next much may occur in respect to the Presidential election, and the efforts and intrigues of political wire-pullers may alter the present aspects of the struggle, and induce General Grant in the end to decline the proffered honour.

Reference was made in these columns a few months since to the projected retirement of Major Graham from the office of Registrar-General of Births, Deaths, and Marriages. Major Graham has filled that position with great honour from the time of the formation of the Registrar-General's office, now more than thirty-seven years ago. To him, in conjunction with the late Mr. Thomas Mann, and latterly Dr. Farr, is owing the liberal amendments of the Marriage Laws, the ecclesiastical census of 1851, and the marvellous statistics of health which have made the Registrar-General's office celebrated throughout the world. Major Graham was a brother of the late Sir James Graham, and had his remarkable organising faculty. We have now the name of his successor—Sir Brydges P. Henniker, who, for a few years, has been secretary to the President of the Local Government Board, Mr. Solater Booth. Sir Brydges Henniker belongs to an old Tory family. The title of baronetcy dates only from the year 1813, but the baronage of Henniker, in the peerage of Ireland, is of much older date. Sir Brydges is little more than forty years of age. It is to be hoped that he will prove to be a worthy and competent successor to one of the best and worthiest of public servants, and that no party feeling will be allowed to dictate or to colour the performance of his public duties.

That there is great distress in certain districts of Ireland, especially in the Western counties, does not admit of a doubt. In this emergency the Duchess of Marlborough has issued an appeal from the viceregal lodge, inviting subscriptions to a benevolent fund which her grace has started. The duchess says that there will be in most of the western districts of Ireland extreme misery and suffering

among the poor, owing to want of employment, loss of turf, loss of cattle, and failure of potatoes, unless a vigorous effort of private charity is got up to supplement the ordinary system of Poor-law relief. Her appeal to English benevolence, to which the Lord Mayor has promptly responded by opening a fund at the Mansion House, has created a very favourable impression among our warm-hearted fellow-subjects in Ireland, and has gone far to kill Mr. Parnell's mischievous anti-rent agitation, to which the Roman Catholic clergy are becoming increasingly hostile. It has reasonably been urged that this is an emergency when the provision of the Irish Church Act, setting apart the surplus for the relief of unavoidable suffering, ought to be carried into effect. Do the Government prefer to preserve what remains of that surplus to be scrambled for by rival sects?

Figures can be manipulated so as to prove anything, and the *Times* of yesterday furnishes an instance of this, besides transcending itself for sophistical reasoning. In a laboured article on Sir Stafford Northcote's speech at Leeds, on Saturday, an attempt is made to show that Mr. Gladstone erred to the extent of three-quarters of a million in one of his Midlothian addresses, when charging the Government with increasing the expenditure by eight and a quarter millions. The article then proceeds by mere special pleading to explain away what is called the "nominal increase" of seven and a half millions of outlay under Tory rule; treating it as a mere matter of account, and having the effrontery to say that there is "no real increase of any sort in the annual burden." A million and a half is said to be explained by an increase in the Education vote, and two millions more by relief given to local ratepayers by a transference of charges to the Exchequer. Greater facilities for borrowing have also been furnished to local authorities, in accordance with the usual Tory system of making things pleasant all round; and to provide money for such loans it has had to be raised by some one of the methods familiar enough to Chancellors of the Exchequer and their subordinates. But in the end it simply means that the public must pay, just as in the end they have to bear the burden of charges transferred from one body or fund to another. In like manner it is a fallacy to speak of money saved by creating terminable annuities, or of money that would have been in hand but for certain other kinds of expenditure. The plain fact remains that for two years past we have had to borrow in order to meet a deficiency, and the temporary loans will fall due next spring, besides further charges on account of the Afghan and Zulu wars. High financial authorities, apart from partisanship, estimate the deficiency at nine millions at the very least. Yet the *Times* throws dust in the eyes of the public by representing the whole matter as one mainly of book-keeping, and by saying, what is notoriously untrue, that there has been an increased outlay of only two millions on the army and navy.

Mr. Shaw-Lefevre, than whom few public men are better versed in the subject, has been delivering an address at Reading on agricultural depression, at the invitation of the tenant farmers of the district, which places the whole subject in a very clear light. The hon. member agrees with the generally-received view as to the causes of agricultural reverses, and that fifty per cent. of the produce of the late harvest was lost. The best remedy is a succession of good seasons; but Mr. Lefevre thinks that the revival of trade in America will be followed by a rise in the price of all agricultural produce in that country, and that freights will also be higher than they have been in the past—in fact, that a recurrence of extremely low prices is improbable. His exposition of the injurious effects of the land laws was very forcible and convincing, especially his argument that, to a large extent, they are adverse to the best interests of landlords. Yet it is evident that the Duke of Richmond, and the Government of which he is a member, are inclined to resist any change in the law of primogeniture and entail.

Correspondence.

THE PRIMARY SCHOOL LAW IN BELGIUM.

To the Editor of the Nonconformist.

SIR,—Since the French Revolution of 1789, no event has more deeply stirred our people than the present struggle about the new regulations affecting Primary Schools. Hitherto political and other conflicts in Belgium have not extended beyond the well-to-do classes, because no one could become an elector who did not pay forty-one francs of direct taxes. Now, on the contrary, the struggle has been transferred to the country districts and to the lowest ranks of the population, and has reached even the smallest hamlet. Every family is affected by it. For, on the one hand, the Liberals are urging parents to leave their children in the communal schools, and on the other, the priests are forbidding them to do so on pain of excommunication.

Is, then, the new school law anti-religious? By no means. It takes the religious instruction out of the hands of the teacher, who is little qualified to impart it properly, and entrusts it to the ministers of religion (Roman Catholic, Protestant, and Jewish), whom it invites to come to the school, where a room is placed at their disposal. Precisely the same regulations have been in force in Holland since 1806, without any serious objections being made against them.

Why, then, do the priests in Belgium oppose such regulations so furiously? Simply because they thus get an opportunity for political agitation. Their methods of opposing them are odious. A new reign of terror is being inaugurated. They refuse all sacraments to the parents who send their children to the normal schools belonging to the State, or to the communal (primary), and also to the teachers of both sexes who continue to give instruction in them. The number of people thus violently expelled from the Roman Catholic Church will be very considerable. In the large towns the priests will not push matters to an extreme, for fear of losing three-fourths of the population, but in the country districts they will persevere in the hope of attaining their end, viz., the ruin of the communal schools.

What is to become, religiously speaking, of the families thus expelled from the Church? They will gradually sink into free thought (*libre pensée*)—in other words, into indifference and infidelity.

Is not this, then, a fitting time for Protestantism to approach them, and to say, "An intolerant Church, whose chief end is temporal power, casts you out; come to us, and accept a religion whose only basis is the Gospel, which respects liberty, which does not make the celebration of the sacraments a means of securing votes, and which does not hurl anathemas at the institutions of your country—a religion of truth, liberty, and charity?" Such language would be understood. Never have Protestant Missions had such a chance of success, because the only issue open to the excommunicated Liberal, who does not forsake all faith, is to accept the Reformed faith.

But labourers are needed to carry on this Evangelical Mission. The Belgian Missionary Church, which has already done so much good, will undertake to find the labourers, if only pecuniary aid is sent to it, and I hereby appeal most earnestly to the friends of the Gospel in England to forward such aid.—Yours truly,

EMILE DE LAVELEYE.

Liège, Dec. 17.

P.S. Contributions may be forwarded to the following societies:—Evangelical Continental Society, 13, Blomfield-street, London-wall, E.C.—Secretary, Rev. R. S. Ashton; Foreign Aid Society—Secretary, Rev. E. Cowan, Amptill, Beds; Foreign Evangelisation Society—Treasurer, Donald Matheson, Esq., 52, Queen's-gate, S.W.

THE LATE MR. J. REMINGTON MILLS.

To the Editor of the Nonconformist.

DEAR SIR,—Perhaps I ought to have taken notice before this of the attack that has been made in your columns upon the late Mr. Mills. Let me say that one and the chief reason why I have not done so is my reluctance to engage in a newspaper controversy. And, believe me, the only reason why I do so now is because a number of my friends are of opinion that, having been intimately associated with Mr. Mills, and having known him better, perhaps, than any other man during the latter years of his life, I am the proper person to state that the letter of "Fides" does injustice to "the memory of the just"; harm to the bereaved family in their time of grief; and no good to the future interests of a

denomination which your paper, in a very considerable degree, represents.

In this letter I am not, of course, going to set my friend before your readers as faultless, for this he was not, any more than was his namesake John, the sacred evangelist, who though ending as "the apostle of love" nevertheless began as the "Son of Thunder." In Mr. Mills there were both sternness and vehemence; but his sternness was never misproportioned, and his vehemence was always under proper control. A very valued acquaintance of mine has well said it needs a harmony of contrasting qualities to make up an admirable character. There must be both strength and tenderness, rigorous justice and social compliance, fine energy and yet perfect self-restraint, a firm and knightly valour blent with a knightly courtesy. We all know that the religion of Jesus does not take the temper out of a man, but it does what is better, it teaches him how to keep the metal of his will under control. This was strikingly exemplified in the life of my friend Mr. Mills during all the years I knew him. No one could have met the ills and annoyances of life in a more even and unruffled spirit, and no one could have been more hopeful and patient and calm in the prospect of death.

Of nothing am I more convinced than of this, that it is not by minds of the calibre and twist of "Fides" that Mr. Mills can be judged aright. Before he can be properly estimated, we must think not only of the time, and brains, and money which during the last sixty years he has freely and unostentatiously given to our denomination, but we must take down the old volumes of the *Patriot* of between forty and sixty years ago, and there we shall have it proved to us beyond a doubt that he was a true hero for Nonconformist principles; and that against false friend and true foe, and whoever dare impugn the views which he held, he was, in season and out of season, ever ready to fight for the security of our liberties, and privileges, and rights. Did "Fides" adopt this course, then he would see that Mr. Mills was a man of work, and that it is mainly through his instrumentality we have these more tolerant times and he has had procured for him the freedom to talk. To Mr. Mills, perhaps more than to any other man, for his unflinching political fidelity; for his untiring endeavours to secure for Dissenters the blessings of religious freedom; for the heroic manner in which he wrested the Dissenting trusts out of the hands of Unitarians and placed them in those of the Evangelicals; and for "having done good in Israel both toward God, and toward His house," do we, as Nonconformists, and especially as Congregational Nonconformists, owe a deep debt of regard and gratitude. Furthermore, when we think of the charities which he served—the Protestant Union, the Congregational Library, the Orphan Working School, the Chapel Building Society, the Protestant Dissenters, the London Missionary Society, the Bible Society, the Liberation Society, and the Lady Hewley's Trust, along with many others, each of which came in for a share of his energies which represented not only labour and time, but also money; for during his connection with the last-mentioned trust its market value was more than doubled—I say when we think of all this, then am I at a loss to understand why "Fides" should have written his homily on "The Responsibility of Wealth," taking for his text my excellent friend Mr. Mills.

Into the question of what Mr. Mills gave, and the spirit in which he gave it, I do not think that I, any more than "Fides," have any right to intrude, although honesty compels me to add that I could unfold a very different tale from his. Besides, many of your readers will have observed that, while it is a pleasure to give to some men, no matter the object for which they prefer the request, because of the manly and dignified manner in which they make the claim, it is simply disgusting to a man of wealth and independence of mind to look upon a fawning, cringing, obsequious beggar, even if "he is not asking for personal aid," and the very manner of the beggar takes out of any donation, and often very much to the regret of the donor, that "indescribable charm which attaches to gifts that come of the heart and ready sympathy." As, however, "Fides" is not known by name to your readers, they cannot tell how appropriately this remark applies to him.

And here let me say that I deeply regret my friend Mr. Mills should have been so blind as to have mistaken an enemy for a friend, and, as now turns out, allowed him, an unworthy almoner, to have ever handled a penny of his bounty. Nor shall I be surprised when all things come to be known that the gifts of "Fides" are like plums in

a workhouse pudding—very few, and far between. In my experience I have found that people who give most liberally make fewest criticisms upon the liberality of others; and that many can give very freely of the substance of others who do not care to give away anything of their own. But who is this "Fides" who is "constrained," as he says, "as a matter of duty," to lecture the rich on the responsibility of wealth, and to accuse ministers of a sad lack of taste and propriety who preach funeral sermons in connection with the decease of modern Midases, but who, I fear, as a matter of fact, has only traduced the dead, troubled the living, and gone far to compromise the future interests of a whole denomination? Perhaps his motives are not so pure as he himself imagines, and perhaps there is more malignity in his spirit than he is aware of. Perhaps he is a stickit minister. Perhaps the roof that covers him from this cold weather would never have been reared had it not been for the noble generosity of Mr. Mills. Such expressions in his letter as "plethoric wealth," "the delicate bloom of a spontaneous generosity," "I never had occasion to ask for personal aid," "a flavour of hesitancy and calculation," "he could not rise to the munificence of such a gift," &c., &c., sound very like phrases which I have heard before. His information, too, about churches and poor ministers, and wealthy deacons and rich men generally, speaks volumes. Again I ask, Why did "Fides" not sign his own name? Well, never mind; I think I have shown that, whoever he is, however much he may try to disturb the ashes of the dead, he cannot deprive them of our sincerest respect.

Yours truly,
JAMES IRVING.

Tunbridge Wells, Dec. 20, 1879.

[The above letter enters at considerable length into statements that were not traversed by "Fides" and other correspondents. Doubtless they would concur in very much that Mr. Irving advances, so far as it relates to matters of fact. We are not concerned to defend "Fides" and those who followed him. But we may point out to Mr. Irving that he fails to apprehend the real point at issue. All that he alleges may be true, and yet this does not impugn the accuracy of what has been written by various correspondents as to the responsibility of great wealth. Whether the late Mr. Mills died worth a million, more or less, is not the question. Nor is it whether he gave away sums which, taken in themselves, appear to be munificent. The broad issue raised is as old as the Gospels and the Epistles; and it seemed fitting to call serious attention in this day to the stewardship of wealth. We express no opinion as to the specific instance which gave rise to the discussion, but we think it right to keep its precise point before our readers, and the more so as Mr. Irving, like Mr. Ouston a fortnight ago, confuses the accidental and the essential, and while insisting upon the particular, loses sight of the general, truth. It is also to be regretted that the writer of the above letter has seen fit to indulge in personalities and to impute unworthy motives. Controversy ought to be carried on without having recourse to such weapons.—Ed. Noncon.]

WEALTH AT HOME AND ABROAD.

To the Editor of the Nonconformist.

SIR,—The letters which have lately appeared in the *Nonconformist* on the subject of the "Responsibilities of Wealth," both in relation to the mother country and the colonies, are very interesting. Yet they leave much ground untouched. In the first place, they perhaps hardly recognise the really considerable amount of liberality which, after all, happily exists in the various churches. But, secondly, they ignore a chief source of the evil complained of and do not point out a remedy. The root of the matter appears to be traceable to a too superficial doctrine in many of the churches as to the great truth of justification by faith. Justification by faith is a precious fundamental truth. But it must not be the cold intellectual, or doctrinal, "faith" too often preached, but the warm ancient Apostolic "faith which worketh by love," love to Christ and to His people and creatures everywhere, from a deep reverent gratitude for the sufferings of Him, our dear Lord, and for the priceless redemption wrought by His most precious blood. He says to each of His children—"I did all this for thee, I gave all this for thee; what art thou doing for Me, what art thou giving to Me, in the spirit of real sacrifice and self-denying love?"

To all His people He has given wealth, either of time, talent, money, or opportunity of doing good,

and in innumerable ways. Mere money responsibility is but one form of the responsibility of wealth. Yet money is not to be undervalued as a God-given talent. It may be a grand gift, even from a religious point of view, if regarded in connection with Christ's promises of reward in the future life. He exhorted to "make friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." That is to say—money is to be used here so as to help other people to get to heaven; and that the bountiful Christian, when he enters heaven, may there find himself the inheritor, not of a "starless crown," but of many jewels wrought out in human lives on earth, through the right bestowment of His gifts in the previous state of existence.

Again, our Lord's precept was, "Lay up treasure in heaven, where moth and dust do not corrupt." It is perfectly right to lay up money. But this means literally laying up and not down. For example, we will suppose some professing Christian, wealthy on earth, but just entering into heaven, and, on seeing his Lord, exclaiming, with the popular hymn—

Nothing in my hand I bring
Simply to Thy Cross I cling.

His gracious Master may be imagined as replying: "Yes, thou hast not trusted in vain in My all-sufficient merits and in the efficacy of My cross. Thy faith therein has, indeed, brought thee to heaven. But art thou really come here empty-handed? For thou oughtest not to come with 'nothing in thy hand.' Thou oughtest to have come with hands full to overflowing with grateful tribute of many kinds. When thou wast on earth I gave thee wealth of money, of talent, or of other capacity for usefulness. Hast thou therewith brought in any recruits for My heavenly hosts? Hast thou therewith won any conquests from the devil's ranks on earth? Didst thou therewith 'come to the help' of Me, thy 'Lord, against the mighty' powers of evil in the world below? For if not—if thy wealth is all left behind thee, if it is now for ever laid down, down there below, in that perishing world—thou art poor indeed, comparatively, even here; thou art saved, but as a poor, empty-handed, and shipwrecked mariner cast safely ashore, but destitute. Thou pleadest, again, thy 'faith' in Me! But love is the test of faith. And could indeed must have been thy faith if thou hadst made no sacrifices for Me. Was the dying sacrifice of My life so coldly appreciated by thee that thou hast indeed come here with 'nothing in thy hand,' with no 'treasure' which, as tribute from below, can be worthy of acceptance here? And further, son, remember—oh, this awful remembrance, even in heaven, of the irrevocably lost opportunities of earth—'son, remember that thou in thy lifetime receivedst thy good things,' in order to enable thee to do bold and soldier-like service in My ranks against My enemies. But thou hast shrunk slothfully and cowardly from the battle, at least in very great degree. Here, in the Church triumphant, there is no evil to oppose. This is no longer a Church militant. Here, in heaven, is no devil to show thy Christian chivalry against. On earth thou hadst the grand privileges of Christian soldiery inseparable from the existence of evil. That precious privilege is even here irrevocable. 'Son, remember' what thou hast for ever lost—what heaven itself cannot restore. Therefore thy crown here is starless. Thou art as 'the least in the kingdom.' Thou hast not 'loved much.' Therefore even thy 'faith,' so called, was most defective. And here, faith being lost in sight, can no more be renewed."

If our Bibles mean what they say, they should teach us such conclusions as these. But our pulpits are too silent hereupon. The colonists do not chiefly need (as "A. C." puts it) more English preachers so much as English preachers themselves need first to learn and preach a more Scriptural doctrine as to practical "faith," and "justification" in thorough love—the real love of Christ and of man, and even beast, for His sake. Then will "the responsibilities of wealth," and every other gift and talent, be more deeply and more widely felt.

T.

EVANGELICAL ALLIANCE.

To the Editor of the Nonconformist.

DEAR SIR,—The Council of the Evangelical Alliance will esteem it a favour if you will give publicity to the reception by the Emperor of Austria at the Palace, Buda-Pesth, of the deputation from the General Conference of the Alliance, which represented to His Majesty the deprivation of religious liberty and severe persecutions which many Christians in Austria and Bohemia were

suffering. The Emperor received the memorial very graciously, promised inquiry, and that justice should be done if the facts as stated were substantiated.

It may not be known to the general public that, notwithstanding the law in Austria guarantees full religious liberty, yet for the last nine months all public worship and meetings for religious exercises outside the State-accredited churches have been interdicted, and this has led to severe persecution.

J. FIELD, Major-General, C.B., } Secretaries.
A. J. ARNOLD,
Evangelical Alliance, 7, Adam-street, Strand,
London, W.C., December 18.

[It is to be feared that in this case the Imperial promises do not go for much. Thus writes the Rev. Dr. Edward, of Breslau, Minister of the Scottish Free Church, relative to a very recent exhibition of ecclesiastical intolerance:—"On Sunday, Nov. 30, the meeting-house of the Dissenting congregation in Nedwes, near Nachod, in Bohemia, was entered by gendarmes, who took down the names of all males present, with a summons to appear before the Bezirkobauptman on the 16th inst. On the 16th accordingly thirty persons were sentenced by the court in Neustadt to a fine of five gilders each, and Mr. Balcar, the minister, to twenty-five gilders. The Sunday following the gendarmes appeared again, and took down forty-one names, and in course of Austrian law the punishment will now be ten gilders for each offender, and fifty for the minister. The congregation numbers somewhat above a hundred, and hold to the Presbyterian doctrine and discipline, Mr. Balcar having been ordained by a Reformed Synod in East Friesland. What a noise would some people make if this was done in Ireland."]

CHELSEA HOSPITAL FOR WOMEN.

To the Editor of the Nonconformist.

SIR,—With your kind permission I would renew my appeal to public benevolence on behalf of this charity. I am hopeful that it will meet with as liberal a response as that which resulted from a similar letter I addressed to you last year, for which good service I thank you on behalf of the board and for myself.

The sufferings of women stricken with diseases peculiar to the sex evoke the deepest sympathy. Such diseases are no respecters of social position, the rich and the poor being alike liable to them. But it is for those whose poverty intensifies their suffering that help is solicited. This class includes others than the indigent poor—gentlewomen of small means, and that vast number of honest women who are equally unable to bear the expense of special medical attendance and nursing at home forming a large proportion of the cases treated, and they are received from all parts of the kingdom.

The charity, having as yet no endowment, annual subscriptions are specially desired, and I earnestly ask a generous public to become subscribers, feeling assured that wealth and influence cannot be better employed than in affording relief to respectable women who are the victims of disease. Mr. J. S. Wood, the secretary, at the hospital, King's-road, Chelsea, will be happy to afford any information to those who may desire it.

I am, Sir, your obedient servant,
ST. GERMAN, President.

Dec. 22, 1879.

ST. SAVIOUR'S HOSPITAL AND REFUGE, UPPER HOLLOWAY, N.

To the Editor of the Nonconformist.

SIR,—May I ask you to kindly insert this appeal on behalf of the above hospital, whose object is to succour poor unfortunate girls in their confinements by giving them a home, where they are properly cared for, and where their religious and moral training is zealously attended to? None are admitted a second time, as otherwise it might prove an incentive to evil.

In a short time the lease of the present premises will have expired, and that necessitates a removal to another suitable building. This will cause a heavy expense, which it will be impossible to meet without additional assistance. Surely some of the charitably disposed will come forward to help us at this most trying time.

The hospital—the only one of its kind in London—was founded in 1864, and has treated 2,000 cases, with only four deaths, and has undoubtedly averted to some extent the fearfully prevalent crime of infanticide.

I am, Sir, yours faithfully,

RICHARD BRADFORD, Hon. Sec.

London, Dec. 20, 1879.

Donations should be sent to the office, 87 and 88, Fore street, E.C.

The *Times* states that Canon Greenwell, F.R.S., has presented to the British Museum the large and important collection of urns and other antiquities formed by him during his researches in no fewer than 234 British barrows. The discovery of a great part of the collection is recorded in Canon Greenwell's work, "British Barrows," published by the Clarendon Press in 1877.

MR. BRIGHT ON ENGLAND AND AMERICA.

On Thursday a great Free Trade demonstration was held at Rochdale, under the auspices of the Rochdale Reform Association, to hear a statement from Mr. T. R. Potter, the member for the borough, who has just returned from a tour in the United States, and additional interest was lent to the proceedings by the presence of the Right Hon. John Bright, who has not taken part in any public gathering in the town for a very considerable period. The Mayor, Mr. T. Schofield, presided.

Mr. POTTER, in the course of his address, said the first thing which struck him in travelling in America was the sobriety of the people. It was evident drunkenness had no hold there. Another trait in the character of the Americans was their extreme cleanliness. He paid a high compliment to the orderly manner in which the Americans conducted themselves. In railway carriages and other modes of communication there he had noticed with satisfaction the absence of class feeling, every man being equal, and no one thinking himself above the other. Being a nation of workers they were the most formidable competitors in all industries in the world, and in this they were peculiarly successful owing to the excellence of their education. Having referred to the position which women occupied in America, especially in regard to the education of the young, Mr. Potter proceeded to deal with the subject of the tariff, and said the Americans did not need protection in the main industries in which they were engaged, and although he did not think England had anything to fear in neutral markets this country had no time to lose, and she must attend to certain things. Mr. Potter assured his hearers that while not talking at the American's style he had lost no opportunity during his visit to the country in endeavouring to point out the sound principles of Free Trade—(cheers)—and he believed many people were beginning to be heartily ashamed of the existing tariff, which was supported by a ring of Protectionists. In conclusion, he presented Mr. Bright with congratulatory letters from the chief American cities, with the expression of a hope that the right hon. gentleman would see America before he died.

Mr. BRIGHT, who was received with great cheering, said he had recently had to decline, with great regret, an invitation to visit America which he had received from the President. Having referred at some length to the magnitude of the United States, and to the rapid growth of their population, he proceeded:—This country I am talking about differs a great deal from the countries of Europe. Mr. Potter says he only saw four drunken men in the United States, and he did not see one Emperor or Empress, or King or Queen, or imperial or royal princes or princesses. (Cheers.) These high dignitaries, to which we pay such great and often such well-deserved respect—(cheers)—are not to be found in that country—(cheers)—and I have no doubt that where men are intelligent enough and moral enough to sustain a Government like that they have got in the United States, though there may be in some particulars great perils, yet on the whole the Government is one that is entitled to their entire confidence. (Hear, hear.) I think someone said that they have no great army. (Cheers.) There are persons who come to this country from Germany, France, and Russia who are surprised, and perhaps delighted, to find how few soldiers are to be seen in England compared with some of the European nations. But in America they have a force of only about 25,000 men, and yet there is no country in the world which is more universally respected throughout the globe than the United States, and there is no country where on the whole the laws are better obeyed and public order more constantly maintained. Another thing in which they differ from us is that they have almost no political treaties. (Cheers.) Washington, the first great President, advised them to have no political treaties. Commercial treaties, if you like—as much trade as you can have with all countries. They have not followed his advice in that so much as I should like; but with regard to political treaties, in the main they have followed his advice, and yet I believe there is no country with whom all other countries are more friendly at this moment than the United States. (Cheers.) They have no bishop in their Senate. (Laughter.) I have no doubt that there are people in this country who commiserate their position in that respect, but I don't. (Laughter and cheers.) They have not constructed a machine, mostly political and partly religious, in which the State bolsters up the religion on the condition that the religion will bolster up the State. (Cheers.) I said, also, they have no land monopoly and no system of law which is intended to maintain great families in the possession of vast estates. We have conferred upon these families great political power, which may be used, and has been almost always used, in opposition to the true rights and interests and freedom of the people. (Cheers.) They have not preferred, as we have preferred in this country, to maintain a thousand great houses and great properties, when we might have had hundreds of thousands of comfortable and happy homesteads to adorn the land. (Cheers.) Now, there is one other question upon which I must say something, because it is one in which I have been long interested. When we look at the American tariff we shall find that to do them justice we ought to speak with a certain moderation about it, because after this country had gone through a great war, and during the progress of the war, in the time of Mr. Pitt, it was necessary to raise everything which could be screwed out of the people, not out of the great

landowners, but the great bulk of the nation. Taxes and customs duties were put upon almost everything which could be imagined, and upon something which people in ordinary life had never heard of. Well, the Americans, with their great war and vast expenditure, did the very same thing. When our war was over, there was not any great alteration in the law of our tariff, and the tariff remained barbarous to the last degree, almost until 1842, when, under Sir Robert Peel and the pressure of the free trade agitation, a great reform was commenced. The United States have got out of their war, but they are not in the position we were. Our great protection was upon food. The island did not grow enough for its population. Every year there was a deficient harvest, and thousands and thousands of families were driven to the most abject suffering, and not a few of them to actual starvation and death. Therefore, when we discussed the question of free trade, you know the arguments we used. (Cheers.) We did not tell you a silk dress cost rather more because they did not allow silks to come in from France, or that a pair of gloves cost sixpence more in England than a French manufacturer sold them for. The arguments we used were that the loaf was cut in half. The American tariff must be held to be very barbarous. Now there is one point about which I hope, and I rather think, the Americans are beginning to understand. The farmers in the United States who are growing all that prodigious quantity of food which is coming to Europe have no protection at all, and it is a curious thing that during the last five years the only great interest in the United States which has not suffered has been the agricultural interest. Now, I have a belief that the Americans, with all their schools and newspapers, and their discussions and elections—for elections are wonderful opportunities of teaching—are a people of great common sense, and that before long the farmers throughout the Union will find that the protection under which they sell everything in the cheapest and buy everything in the dearest markets, and which makes them pay two freights for carrying their produce to Europe, is a system that they will not support. (Cheers.) I do not hope much for the conviction of the protectionists themselves. They are, I am sorry to say, afraid of the change, and I am not sure I do them an injustice when I say that they are seeming to become what I call greedy of gain. (Laughter and cheers.) What a grand thing it would be for England and all her colonies, including the United States, for though they are separate nations they are still historically colonies of England, to adopt the principle of free trade, and set that great example which the world must before long inevitably follow. (Cheers.) Not only would the influence on the world be enormous with regard to the creation and the distribution of wealth, but with regard to another question of overpowering interest—the question of peace. (Cheers.) Amid the fall of tariffs by the union of peoples and free trade between nations we shall find the fall of the military systems which now oppress all the nations of the earth, and which even in this country, in my opinion, dishonours and rejects the Christianity which we profess. (Loud cheers.)

MR. LEFEVRE, M.P., ON AGRICULTURAL DEPRESSION.

On Saturday afternoon Mr. G. J. Shaw-Lefevre, M.P., in compliance with a requisition of tenant-farmers, delivered an address on the agricultural depression, in the Town Hall, Reading. There was a large attendance, chiefly composed of agriculturists. Mr. WELLS, of Stonor Park Farm, Henley-on-Thames, presided, and was supported by Mr. George Palmer, M.P., Sir Peter Spokes, and numerous other gentlemen connected with the landed interest.—Mr. LEFEVRE, after disclaiming any intention to discuss the subject of his address from a party view, remarked that the late harvest, with the possible exception of that in 1816, was the worst that England had experienced in the present century, it having been estimated that the produce of wheat was 50 per cent. below the average. The position of the farmers had been aggravated, so far as their interests were concerned, by low prices, which was due to the importation of such large quantities of wheat from America, where the harvest had been good, and where the freights charged by the railways had been low. With regard to the future he need hardly say that the main thing they had to look forward to was good seasons; but he was under the impression, after a careful consideration of the question, that the revival of trade in America would be followed by a rise in the price of all agricultural produce in that country, and that freights would also be higher than they had been in the past. He was influenced in coming to this conclusion in part by the recent increase in the price of cheese, he believed of something like 70 per cent., which was caused partially by the dry season in America, and in part by the revival of the mining industry in Wales and elsewhere, which had caused a greater demand for cheese in this country. His friend Mr. Samuelson had made inquiries all over the country as to the extent to which the Agricultural Holdings Act had been put in force, and the same reply came from every quarter, that it had been a dead letter; that in forty-nine out of every fifty cases the landlord had not allowed it to operate, and that in the fiftieth it was probably through negligence and oversight,

rather than by intention, that the Act had been allowed to remain in operation. The Act was merely a record of good intentions which had not been fulfilled, and it appeared to him they had a right to claim that the principles announced by the framers of the Act should be carried into effect. He did not mean to say that the Act should be made compulsory in its present state, but he thought it would require a good deal of revision before it should be applied. With reference to the game nuisance, he had long advocated that the law should not admit of the exclusive reservation by the landlord of the ground game in respect of the farm tenancy. Coming to the question of permanent improvements, which must rest with the landlords, he said the reason these were not properly carried out was that so large a proportion of the land of this country was held by persons who were not absolute owners of their property, but were only what were called limited owners. These were unable to lay out capital on the land, in the first place because their properties were often burdened by large family charges, which eat up the margin that they might otherwise devote to the purpose; and secondly, because they could not expend any capital on the land without subjecting it to the same settlement or entail which the land itself was subject to. He knew of a case in which a friend of his was the tenant for life of an estate of something like 10,000 acres, and which on his death would go to a distant relation. That friend had told him that there were hundreds of things which he should like to do to his land, but he was deterred from doing them, because every penny he would thus expend would be taken from his own family and daughters, and be to the benefit of a distant relative. There were numerous instances of the kind. He thought that nobody would doubt that one of the impediments in the way of the agricultural interest was the fact that so large a proportion of the land was held in entail by limited owners instead of absolute owners, and all who saw the direction of public opinion in the present day must come to the conclusion that the time was near at hand when this law would be, if not entirely swept away, largely modified and changed. (Hear, hear.) But even with any such changes, probably almost a generation must pass away before it would have any perceptible effect upon the agricultural world. He knew that the position of many of these limited owners was as difficult, and in some respects as disastrous, as that of the tenant-farmers themselves, many of them being encumbered to the extent of half their income. If, therefore, they were compelled to make an abatement of their rent to the extent of 20 per cent. on the whole of their income, whereas one-half was mortgaged, it really amounted to 40 per cent. on their available resources. He knew a gentleman in Lancashire with an estate bringing in 20,000*l.*, which was encumbered by family charges to the extent of 12,000*l.*, leaving him 8,000*l.*, which in ordinary times was a very handsome income. During the present year he had not been able to collect any of his Michaelmas rents, and was obliged to postpone their payment till next Lady Day, but in the meantime he had to pay the ordinary family charges. He had also to promise his tenants a deduction of 15 per cent. for three years. If they worked that out upon 20,000*l.* they would see what position he was in. The effect was that he was obliged to borrow upon his life interest 5,000*l.* in order to tide over six months. What his position would be at the end of that time he would leave them to judge. (A voice: "Worse.") What was needed was that greater facilities for the sale of land should be afforded, and by that means they would not only free such entail properties from some of the shackles under which they were now, but afford a possibility of improving such properties. (Applause.)

AFGHANISTAN.

The Viceroy of India, with a view to allay the prevalent impression that our forces in Afghanistan are in a worse position than the official telegrams represent, has published a reassuring statement explanatory of the military situation. This, together with the assurance from the Chancellor of the Exchequer on Saturday at Leeds, to the effect that the Government were keeping back nothing, and had no fear of the ability of our troops to resist any amount of pressure which the Afghan hosts can bring to bear upon them, cannot fail to remove some of the apprehension which has undoubtedly been felt as to the safety of the British forces. In the Viceroy's note explanatory of the military situation in Afghanistan we are assured that Sir F. Roberts has with him in the Shirpur cantonment 7,500 effective troops and twenty-three guns, with ample transport and ammunition, and five months' supplies for the men, and, according to a *Times* Calcutta correspondent, three months' fodder for the horses. We are further told that the men are in excellent health and spirits, that they are well sheltered within a very strong intrenched position, and that in addition to his own artillery, General Roberts has 214 guns of various calibre, many of them rifled, together with immense stores of ammunition for the defence of the entrenchments, which can be held by 2,500 men, leaving a division 5,000 strong free for offensive action.

Roberts informs Gough that there is no enemy to oppose his advance, yet on the 17th Brigadier-General Gough reported the rising of all the tribes in his front and the consequent impracticability of further advance without more troops. The previous night his posts had been attacked by the enemy, and General Bright had felt constrained to

weaken his own line in order to strengthen him, and had sent forward three companies of the 51st Light Infantry, with a mixed force of all arms under Colonel F. B. Norman. On the 17th the outposts at Jugdallak were again attacked; on the 18th Colonel Norman's bivouac was fired on; and Colonel Acton, of the 51st, reported that a number of Ghilzais were out. There is, therefore, every reason to believe that General Gough's estimate of his own position is the more correct one—he certainly should be in a better position to judge than Sir F. Roberts is—and that there will be sharp fighting before Cabul is relieved. General Gough, it is announced, in his advance to Cabul, will add to his slender force of 1,400 men the garrison of Lataband, consisting of 700 native troops under Colonel Hudson. The post occupied by Colonel Hudson on the summit of the Lataband Kotai, at the western extremity of the Jugdallak Pass, is an isolated and dangerous position in the heart of the Ghilzai country. The Ghilzais who have been swarming round Gough have also been threatening Hudson, and it may be assumed that he has been subjected to a very severe struggle. The *Times* military critic remarks that it is surprising that the numerous telegrams from India should have omitted all mention of this solitary detachment exposed to such danger, "unless, indeed, we are correct in stating that the Viceroy himself was ignorant of the exact disposition of Roberts's force." This, the writer goes on to remark, the Viceroy's telegrams seem to imply. The *Daily News* correspondent at Lahore telegraphs that on the 18th a force of 560 men and two guns advanced to Peizeran Kotai, and found the enemy occupying the hills in great force. They opened fire, and the guns replied well. On the following day the engagement was resumed. Colonel Norman's convoy of supplies reached Jugdallak Fort on Friday evening. Major Roberts, who advanced from the fort to meet Colonel Norman, was attacked by a large number of Ghilzais, who followed closely and fired heavily while he covered the convoy. A hill which Major Thackeray carried opposite Peizeran Kotai was afterwards retaken by a strong body of the enemy. No further information has been given.

The Viceroy reports that a message from General Roberts, dated Shirpur, December 18, was received on Monday. He urges Gough's immediate advance, in light order, without tents, taking only ammunition and supplies for six days. There is the further assurance that Gough will meet with no enemy to oppose his advance. The *Times* correspondent adds the further information that General Roberts felt no anxiety. All was well; the troops were comfortably housed, free from the fatiguing duties of the field, and infinitely better off than the enemy, who have to face the rigour of a severe winter on the naked hillsides. But these optimistic views have prevailed in official telegrams ever since the recent fighting commenced, and even before, and the public are warned, by more than one authority, that they should be accepted with considerable reserve.

The publication of the list of killed and wounded in the actions which culminated in the retirement of Sir Frederick Roberts within the Shirpur cantonments proves plainly enough that the fighting must have been very serious indeed. Twenty-two officers are returned as killed and wounded, and in some cases the absence of these will very materially affect the corps to which they were attached.

The Viceroy further reports that the troops now under the command of General Bright, stationed between Jamrood and Jugdallak, number 12,000, with thirty guns, supplies for two months, and complete divisional and brigade carriage. Orders have been issued for the formation of a reserve division at Peshawur, consisting of three cavalry and ten infantry regiments, with twenty-four guns. General Stewart has 9,000 effective troops, with sixty-two guns, at and below Candahar; and General Watson has 9,000 men and twenty guns in the Kurum Valley, making a total field force of 45,000 men with 160 guns, which is considered ample for present requirements.

The position of affairs in Afghanistan is attracting a good deal of notice on the Continent. The *Republique Francaise* on Tuesday published two articles on the subject. The first dwells on the disadvantage of their being no special correspondents at the scene of operations, and remarks that if they had been permitted to write, public opinion in England would have been prepared for the events which are now causing it so much concern. The French journal asks for more news and fuller details than are furnished in the telegrams from the Viceroy, and says that a public without news is inevitably a "pessimist public." The second article is purely military. The *St. Petersburg Gazette* attributes the general rising of the Afghans to the "barbarous conduct" of General Roberts. In spite of his exclusion of newspaper correspondents, the *Gazette* has learned that General Roberts has hanged a large number of Afghans, whose only crime was endeavouring to defend their country against invasion by a foreign army. The Berlin correspondent of the *Standard* says Russian-inspired correspondents to the German Press profess to know that the Afghans are commanded by Turkish officers recently arrived at Cabul.

WHY BURN GAS? ADOPT CHAPPUIS' REFLECTORS. —They supersede gas in daytime, and promote health, comfort, and economy. They are now in great use in private houses. For prospectus address two stamps to N. Chappuis, Patentee and Manufacturer, 69, Fleet-street, London. —[Advt.]

Epitome of News.

The Queen and royal family are spending the Christmas season at Osborne. The Princess Louise (Marchioness of Lorne) is one of the party.

The Queen has purchased the painting in oils executed by one of the students of the Female School of Art for which the gold medal was awarded.

The royal baron of beef, which, with the boar's head and game and woodcock pies, will decorate Her Majesty's sideboard on Christmas Day, is cut from a fine shorthorn ox bred and fed upon the Prince Consort's model farm at Frogmore and weighs some 300lbs. It has been sent cold to Osborne.

A Cabinet Council was held on Friday, at which all the Ministers were present with the exception of Sir M. Hicks-Beach. Subsequently a long consultation took place at the War Office with reference to the steps deemed necessary to be taken in view of the existing state of affairs in Afghanistan. Another Council was held on Monday.

The Prince and Princess of Wales spend their Christmas at Sandringham.

One of the principal questions for discussion at the approaching conference of Liberal leaders will (says the *Echo*) relate to the future leadership of the Liberal party, should the Liberals have a majority at the general election. The conference will be held probably the first week in the New Year. The paragraph in a London paper on Saturday contradicting the statement that a conference would be held is itself completely erroneous.

The Rowland Hill Memorial on Friday amounted to between 6,000*l.* and 7,000*l.* The names of Lord Beaconsfield and others have been added to the Mansion House Committee.

Mr. Parnell, M.P., left Cork on Sunday for America. His departure was not marked by any public demonstration. He has been invited to visit San Francisco during his tour in America.

The School Board election for Newport (Isle of Wight) has resulted in the return of four Nonconformists, two Churchmen, and one who is said to represent no religious body, but the public-house interest, a great effort having been made by means of the cumulative vote to return one who was pledged to oppose the introduction of Dr. Richardson's catechism into the schools.

At the meeting of the London School Board on Wednesday, a gift of two hundred pounds from Mrs. Charles Buxton and Mr. Sydney Buxton towards a scholarship for boys was announced. The clerk of the Clothworkers' Company had written that it was the intention of that company to continue the grant of four scholarships of an average value of thirty pounds per annum, tenable for four years; and he hopes to be able to announce the grant of an annual scholarship of the same value for the benefit of girls.

The India Office, in consideration of the services rendered to the State by the late Sir Louis Cavagnari, has granted a special pension of 500*l.* per annum to Lady Cavagnari, the widow, and of 100*l.* per annum to Madame Cavagnari, the mother of the gallant officer.

The arrival of the Orient at Adelaide has been telegraphed to London, the passage from Plymouth, including all stoppages, having been made in thirty-seven days twenty-two hours. The fastest passages to Australia previously recorded are that of the Lusitania, from Plymouth to Melbourne, in forty and a-half days, and that by the Cazco, from Plymouth to Adelaide, in forty days eight hours. The Orient was only thirty-six days under steam. The distance from Plymouth to Adelaide by the Cape being about 12,000 nautical miles, the Orient must have maintained an average speed for the whole voyage of over fourteen knots per hour, a performance, having regard to the great distance, unequalled in the annals of steam navigation.

The liquidators of the City of Glasgow Bank have issued their first report. On Oct. 22, 1878, the total liabilities of the bank amounted to 12,885,560*l.* Since that date, between assets of the bank realised and calls upon the shareholders, the liquidators have raised a fund of 9,309,032*l.*, of which they have paid to creditors 9,157,870*l.*, including about 101,000*l.* of expenses. They have thus in fourteen months paid about five-sevenths of the bank's liabilities at a cost for expenses of about one and one-tenth per cent., leaving in their hands a balance of about 150,000*l.* The assets to be yet realised are estimated at 2,829,771*l.*, and this, added to the sums still to be recovered from contributories, forms a fund of more than 4,300,000*l.*, with which they have to meet debts of the bank still unpaid to the amount of 3,840,637*l.*, exclusive of interest and expenses. As a considerable portion of the sums standing as due by the bank will probably not be claimed, the account, as it stands, shows a considerable balance to the good after satisfying all claims.

Replying to a Manchester gentleman, who recently asked Mr. Gladstone to use his influence on behalf of the oppressed Jews in the East, the ex-Premier has just made a caustic allusion to the attitude of the Jewish electors in Sheffield. He had heard, he says, that those gentlemen are supporting a wholesale advocate of the present Government, notwithstanding the hostility the Cabinet has shown to the emancipation of the suffering races in the European provinces of Turkey; and he asks his correspondent what use there can be in his writing to the East, when the same post would carry the tidings that the Jews in Sheffield were in active opposition to what the inhabitants of those countries deemed to be their vital interests.

The Liberals of Liverpool intend to present Mr. Gladstone with a handsome casket containing an address congratulating the right hon. gentleman on having attained his seventieth birthday. The presentation will be made at Hawarden on or about the 29th inst. in private.

The members of the Norwich Liberal Club have passed a resolution declaring "their unbounded gratitude to Mr. Gladstone for the aid he has rendered, and is continually rendering, to the great cause of civilisation and liberty, not only in England, but throughout the world." The Norwich Liberals add that they "confidently expect that the triumphant results of the next general election will prove that he has won the hearts of his fellow-countrymen by his recent display of earnestness and patriotism, at once unexampled and irresistible."

In many parts of England recently, large quantities of wild fowl, consisting of teal, widgeon, curlews, plover, and ducks, have been driven extremely near to houses, and even to towns, by the severe weather and consequent want of food. Of course there has been a great gun-slaughter among the unhappy victims of the snow and frost. Wild geese have been seen in the west, and snipe have been noticeably abundant.

On Sunday morning, during service in the Jubilee Chapel, Tunstall, one of the largest Primitive Methodist chapels in the country, a woman was suddenly seized with a violent fit, and commenced attacking those near her vigorously. The congregation swarmed round the pulpit, and an alarm was raised. The panic became general. Several women fainted, and others were knocked down. It was with great difficulty that quiet was ultimately restored.

Mr. E. A. Leatham, M.P., addressed the Liberal Club at Huddersfield on Saturday night. He referred to the loss the Liberal party had sustained by the defection of the Home Rulers, but did not think it was permanent. He should be very glad to see strictly Irish business transferred at once from London to Dublin. He would also like to see Ireland governed according to Irish ideas. He advocated a peasant proprietary system if it could be carried out with common fairness to the present landowners, together with a further extension of the Bright Clauses of the Irish Land Act.

On the application of Mr. E. Kimber, the solicitor for the "Claimant," the Attorney-General has granted his fiat for a writ of error in the matter of the late trial of Arthur Orton for perjury. The grounds of error alleged are that the two separate sentences of seven years' penal servitude passed upon the Claimant were substantially for one and the same offence. On the argument of the case, should the appeal be successful, the Claimant would be entitled to his liberty at the expiration of his first term of seven years. The case will, it is stated, be taken to the House of Lords for final decision, and Dr. Kenealy will claim his right as a member of the Irish Bar to appear for his former client before the tribunal.

It is stated that Mr. Maule, Q.C., Recorder of Leeds, has accepted the appointment of public prosecutor. The salary is 2,000*l.*

One of the densest fogs which has visited London for some years settled over the metropolis between eight and nine o'clock on Monday evening. All vehicles had to creep along at a very slow pace, and the omnibus drivers in some places had to be guided by torch-bearers or by men carrying lanterns. At some of the railway-stations, during the thickest of the fog, tickets were issued only at the risk of the passenger, the companies not being able to give any guarantee as to when the trains would reach their destinations. During the fog, at a few minutes before eleven, a jeweller's shop in Fleet-street was broken into. The premises were closed at the usual hour, the gas being left alight in the shop. A man who had been seen loitering about made a dash at the window and, smashing the glass with some heavy instrument, snatched all the watches and chains he could lay his hands upon, and escaped with his booty.

A meeting was held in Belfast on Monday to consider the manner in which the opium revenue in India is raised, also the opium trade between India and China and the delay in ratifying the convention between the United Kingdom and the Chinese Empire, which was signed by the plenipotentiaries of both countries at Chefoo, in September, 1876. Resolutions were passed condemning and deploring the opium traffic, and stating that the meeting thought it was its duty to make the extent of it known throughout the country.

Prince Bismarck is still very unwell—suffering from a severe attack of rheumatism. He still hopes, however, it is said, to be able to spend Christmas at Berlin.

People are now able to cross the Seine on foot at several points without danger.

There are in France, according to the *Gazette de France*, about 700 female authors and journalists, and 2,150 female artists. The provinces contribute most of the writers—about two-thirds; while Paris is represented in the same proportion among the artists.

The *St. Petersburg Vedomosti* states that in the realisation of the Budget for 1878, instead of the expected deficit of 27,000,000 roubles, there is an excess in the ordinary revenue over the ordinary expenditure to that amount. This is exclusive of 408,000,000 roubles expended during the late war.

The *Daily News* correspondent at St. Petersburg hears from a good source that it has been decided to grant in January next municipal institutions in all the chief towns of Poland, and to allow the use

of the Polish language in the sittings of the Councils.

The St. Petersburg correspondent of the *Daily News* throws doubt on the rumours recently current in regard to quarrels between the Czar and Czarewitch respecting constitutional reforms. Such reforms have not yet been discussed at all, and they have not been demanded by the heir to the throne. The references to the Senate and the army are considered still more improbable, and as not having, as in the other case, any basis in well-known general convictions and tendencies. The idea of Russian generals threatening a *pronunciamento* is absurd.

St. Petersburg papers give official denial to recent rumours of a special mission having been despatched from Persia to Europe, in reference to the Atrek frontier. The Government of the Shah, we are assured, has not manifested the slightest intention of disputing the right of Russia to send into the Atrek territory the expedition organised last summer, and does not now propose contesting it.

According to a *Standard* telegram from Berlin, the Czar having informed the Czarewitch that it is his intention to appoint a special committee for considering questions of administrative and representative reform, the Czarewitch has left Tsarskoe-Selo for St. Petersburg, and is believed to be again in daily intercourse with his father. Hopes are entertained at St. Petersburg that Count Shouvaloff's return may contribute towards maturing the measures contemplated, and General Milutin, the Minister for War, and a special friend of the Czarewitch, is said to be exerting his influence in the same direction.

A very extraordinary story is told by a Paris newspaper of how, last Saturday, the Emperor of Russia found on his bedroom table a letter from the "Governing Committee," which told him that for the fifth time Fate had preserved him from their decrees, and advised him to beware of the sixth. The writers add that they do not attack the Czar's person, but his principles. Then it is said that the Russian Ambassadors abroad have received a copy of a circular, purporting to proceed also from the Revolutionary Committee, in which it is asserted that the Russian cultivated classes have long been giving the Czar to understand that the people have no wish to continue under the yoke of a savage despotism. This document begs the Ambassadors to represent to the Czar the necessity of granting Constitutional government, threatening, if he continue to refuse this, the Revolutionary Committee will remove him from the throne. To control the correspondence of all persons living at the Winter Palace, any letters arriving for them have to be delivered at a special office, whence they will be transmitted to their destinations, or not, as the case may be.

Another sitting of the Turko-Greek Frontier Commission was held on Saturday, when Sawas Pasha, in the strongest manner, urged the Greek delegates not to break off negotiations, stating that the Ottoman Government were still earnestly studying the question of the new frontier, and that alone was the reason of the delay on the part of the Porte in bringing the negotiations to a close. The Hellenic Commissioners have asked instructions from their Government.

Abd-el-Kader, the *Independence Belge* is informed from Damascus, is not dead, as was reported, but on the contrary in the enjoyment of excellent health.

A fresh Nihilist outrage is reported from Moscow. An attempt has been made there upon the life of Prince Dolgorouki, the Governor of Moscow, by means of a petard exploded in his presence. The attempt has fortunately failed.

General Grant's reception at Philadelphia on Tuesday week appears to have been one of the most imposing ever witnessed in the United States. The procession contained 70,000 men, and 25,000 horses, the route traversed was nine miles in length, and the number of spectators is said to have been at least one million. The procession was, however, too much to handle in a single day. Although it started at half-past ten in the morning, it was almost nightfall before the last division started, and when night set in the procession broke up, all leaving the line wherever they might be. General Grant, whose welcome is said to have been most enthusiastic, dined in the evening with the surviving members of his Cabinet, General Sherman, and other distinguished guests.

The *Times* American correspondent says:—"The Republican National Committee have resolved that the National Republican Convention will meet at Chicago on June 3 to nominate their Presidential candidate. This, with the choice of Senator Cameron as chairman of the committee, is generally regarded as an indication favourable to the choice of General Grant as the Republican candidate, the committee being organised against both Sherman and Blaine."

In a lecture in Birmingham on Friday night on "American Home Life," the Rev. Dr. A. Laird Collier, late of Boston, U.S., said that England and America were never so united as at present. The memory of old times, when Englishmen were on one side and Americans on the other, had vanished, but Americans still remembered that during the war of rebellion there was one town and one voice which articulated its highest sentiments, that stood up for the right, that knew the significance of the day and the trial, who understood that it was liberty for four million slaves on the one hand, and continued bondage on the other—Birmingham was right, and John Bright was right.

Miscellaneous.

Mr. Tennyson's new play, *The Falcon*, founded on a story in the "Decameron," was performed for the first time in St. James's Theatre, London, on Thursday night. The critics speak in high terms of the beauty of the language, but we learn that the audience treated the performance with a respectful rather than an enthusiastic welcome.

THE LAMBETH BATHS MEETINGS.—On Wednesday evening Dr. Sexton delivered his lecture on "Sceptical Homage to Christ," under the auspices of the Christian Evidence Society. There was a good attendance, notwithstanding the bitter cold and fog. Mr. S. Morley, M.P., presided, and spoke warmly of the excellence and eloquence of the lecture, commending very highly the work of the society. Since the opening of these winter gatherings on November 1, fifty-four meetings have been held, with an aggregate attendance of 45,000, and 300 persons have signed the total abstinence pledge.

ENGLAND UNDER LORD BEACONSFIELD.—Messrs. C. Kegan Paul and Co. will publish about the end of January, "England under Lord Beaconsfield: a Political History of Six Years from the end of 1873 to the beginning of 1880," by Mr. P. W. Claydon. The work is intended to be a complete history of the foreign and domestic politics of the British Empire. It will be in one large octavo volume.—*Athenaeum*.

DEATH OF AN EMINENT WESLEYAN MINISTER.—The Wesleyan Methodist Connexion has just sustained a great loss in the death of the Rev. John Rattenbury, one of its most distinguished and successful ministers. Mr. Rattenbury travelled in many of the leading circuits of Methodism; and during the last few years, as treasurer of the Auxiliary Fund for the Help of Superannuated Ministers and Ministers' Widows, he rendered to them invaluable aid by obtaining special subscriptions, amounting to 100,000l., for the augmenting of their income. He died at his residence, 39, Hamilton-road, Highbury-park, on Monday morning last. He was President of the Conference in 1861.

DR. TALMAGE AT HOME.—Dr. Talmage's many admirers in this country may be interested to know how Thanksgiving Day was observed at the Brooklyn Tabernacle, where the reverend gentleman officiates when at home. Six thousand persons are computed to have been present, nor was this immense congregation at all surprising, since the order of the "service" had, no doubt, been widely advertised. The proceedings began with an organ solo, respecting which we learn that the performer was in good humour, and handled the stops and footed the pedals as never before. After this, Professor Ali "wielded his cornet with extra vigour" in a solo, "Ye merry birds," and the organist, having a second innings, played the overture to *William Tell*. The doxology followed; then a reading from the Bible, a hymn, a second solo on the cornet, and a third on the organ. But not the ears only of the congregation were regaled. The tabernacle was decorated with corn from the West, rice from the South, wheat from the North, palmetto trees and cactus, iron and copper ore, Pennsylvania coal, New Hampshire mica, and Brooklyn pumpkins, at sight of all which the multitude must have perceived good reason to join heartily in the special exercises of the day. Dr. Talmage preached from the text, "As for the wheels, it was cried unto them in my hearing, 'O wheel,'" and in the course of his sermon tried to excite the peculiar thankfulness of an inventive people by opining that had Adam and Eve been set to look after machinery in Eden we should never have heard of the fall.—*Daily Telegraph*.

THE LATE CHAIRMAN OF THE MIDLAND RAILWAY.—Mr. William Tallack, writing to the *Leicester Chronicle*, bears the following testimony to the worth of the deceased Mr. E. S. Ellis:—"The death of the late estimable chairman of the Midland Railway Company, Mr. Edward Shipley Ellis, is a great loss, not merely to his neighbours and fellow-townsmen, but to the nation, and it is so regarded by very many residing at a distance from Leicester. Although my acquaintance with him was comparatively slight, I was much impressed by the very instructive character of his example as a Christian man of business—one of a type of men who are not too common, although also, happily, not rare. I was much struck with a remark which he once made to me in reference to the Midland Railway. We had been talking about the punctuality and good service of the line, and he had just pointed out a pile of reports sent into his library in the pleasant house in the picturesque old Newark, where he could see at a glance the exact minute at which every train during the week had arrived at each station along the line. Then he remarked, in substance, as follows:—"When I look out, in the mornings, and see our trains speeding by towards their distant terminus, and remember that the up trains, for instance, have been rushing on all night, hour after hour, all the way from Carlisle, amid darkness, and, at times, storm and tempest, through tunnel and cutting, and over moorland, meadow, and embankment, past innumerable signal-boxes and points and crossings, I cannot but feel how much the safety of each train is owing, under God, to the unintermitting fidelity and skill of a number of men as station-masters, guards, engine-drivers, signalmen, pointmen, porters, and others, in addition to and beyond any vigilance by myself and my

colleagues, as chairman and directors of the line.' It was this respectful appreciation of the value of each man's individuality and services, amongst all classes, which tended to stimulate Mr. Ellis to the many good efforts which he had made to elevate and assist his countrymen. Hence his zeal for temperance, for the coffee-house movement, for the erection of schools and lecture-halls, for the preservation of open spaces in towns, and for the promotion amongst all of the animating principle of the knowledge of the love of God and of the Redeemer in each human soul."

A PENNY DINNER.—Mr. Ernest Hart writes in the *Sanitary Record*: "Many will, we think, be interested to read the following menu of a dinner-party recently given with the view of demonstrating the practical character of the opinions expressed by the 'Doctor in the Kitchen' as to the possibility of combining economy in material with a certain degree of gastronomic refinement and fully adequate nutrition. The party numbered ten, and included some ladies and gentlemen prominent in professional and literary circles. It was understood that the dinner should consist of eight courses, and that the total expenditure for material for each individual should not exceed a penny for each course. The menu consisted of potage groute au pot; harengs, frais grilles; sauce moutarde, œufs au kari; homard en escalopes; boeuf à la maitre d'hôtel; haricots blancs; sautés novets glacés au jus; mince pies, glacés à la vanille. The following was the cost of materials:—Ox cheek 1s. 2d., vegetables 3d., cabbage 1d., parsley, &c., 4d., ten fresh herrings 6d., butter, &c., 2d., lobster 6d., bread crumbs, butter, &c., 4d., eggs 6d., rice, curry, &c., 4d., turnips, 6d., butter and sugar 3d., mince meat 6d., flour and butter 4d., cream, ice, and milk 2d., eggs 4d., ice and salt for freezing 4d. It will be seen that the cost did not exceed eighty pence for the ten guests, or eightpence each for the whole dinner of eight courses. The drinks consisted of lemonade, Madeira, and fresh lemons for abstainers; but no attempt was made to put a limit on the cost of wines for those who chose to indulge in them. Dessert was also treated as purely a luxury, and the cost was not included. The dinner was declared by all the guests to be a thorough culinary and gastronomic success. There was not one dish which might not have been served by the most fastidious Amphytrion. It is only necessary to add that everything was bought in the shops of the neighbourhood and in the ordinary market, and no attempt was made to secure extraordinary bargains for the occasion, although, of course, economy was rigidly consulted throughout. The soup especially, which was made from the strong meat stock obtained from the preliminary preparation of the ox cheek, was pronounced to be singularly good, and the haricots blancs, cooked in a Warrenner pot and served with the beef, were a chef d'œuvre of tenderness and excellent flavour. Vegetables are dear now, but the navets glacés, as prepared with old turnips, carefully steamed glacés and sautés, were pronounced delicious."

POLITICAL PERSECUTION IN WALES.—A correspondent of the *Daily News*, writing from North Wales, says:—"An extraordinary specimen of the Tory spirit of persecution is just now being shown at St. Asaph, one of the Flintshire contributory boroughs for which Mr. John Roberts is M.P. There is a grammar school in that cathedral city, which for more than seventeen years has had Dr. Easterby, B.A., LL.D., for its headmaster. The *Carnarvon and Denbigh Herald* of Saturday says:—"There is no grammar school in North Wales which has of late years held so high a place as that of St. Asaph, and this is solely due to the untiring labours and splendid qualifications of its headmaster. But Dr. Easterby happens to think for himself, and is a well-known Liberal, not ashamed of his opinions. He has taken a somewhat prominent part in several elections, and when Mr. Gladstone visited Rhyl last year Dr. Easterby was selected to read an important paper on the organisation of the Liberal party in North Wales. Meanwhile a series of petty persecutions have been carried on, and the erection of the new grammar school of St. Asaph has been by no means expedited, though Mr. John Roberts, M.P., has contributed 100l. to its erection. This school is now managed by fourteen governors, ten of whom in November last signed a requisition to Dr. Easterby asking him to resign. This requisition had not been passed at any legally convened meeting, but is alleged to have 'been carried about in an underneath fashion, and signed privately by the ten individuals mentioned.' Dr. Easterby at once indignantly replied to the requisition, asking why he was thus being treated, but no reply was received." On Monday in last week a meeting of the governors was held, and six months' notice of dismissal was given to the headmaster. The governors are said to be Tories of a very pronounced stamp, and the *Carnarvon and Denbigh Herald* does not hesitate to say that 'the plain and palpable explanation of their arbitrary action is political hatred.' So far as intellectual attainments go, Dr. Easterby has not his equal in St. Asaph, and if the Tories are going to sink themselves to this lowest depth of degradation they will be losers and not the gainers. It may be worthy of note that both the Tory candidates at the Flintshire borough elections of 1874 and 1878 live in the neighbourhood of St. Asaph, but the effect of this action is more likely to hinder the success of their party at the next contest than any act which its members have taken for years."

A NEGRO ANNIVERSARY.—The twentieth anniversary of the execution of John Brown, of Ossawatimie, was commemorated on the 2nd inst. by special services in a Presbyterian (coloured) church in New York. Among the persons present were Mr. N. H. Mitchell, a coloured resident of Mobile, and Louis Napoleon, an aged freedman who aided 3,000 fugitive slaves to escape across New York State into Canada on the "underground railroad." The negro exodus to Kansas was one of the topics discussed. Mr. Mitchell said that the coloured people of the South were still aching in their hearts, "John Brown's soul is marching on." He urged that every effort should be made to educate the coloured people, and demanded that they should have the same privilege to "get up and git," that was accorded the white man when he wanted to move from a place that he disliked. They had been fooled long enough down there with the story of forty acres and a mule. It was no wonder they kept away from the polls. "But," said he, "let the mere announcement be made that such a man as Ulysses S. Grant is running for the Presidency, and the whole coloured race will turn out. Then will the Southern States poll the votes they possess." Several old Abolitionists were present at this meeting.

LOSS OF A STEAMER AND TWO HUNDRED LIVES OFF CORUNNA.—The ship *Mallowdale* arrived at Cork yesterday from Bassein, and landed ten men, part of the crew of the Dominion Line steamer *Borussa*, being the only survivors of that vessel's crew and passengers, as far as yet known. It appears from a statement of one of the survivors that they left Liverpool on Nov. 20 for New Orleans, calling at Corunna and Havannah for cargo and passengers. Of the latter they had on board from Liverpool seventy-six, with a crew of fifty-four, all told. They reached Corunna on the 23rd, all well. Having shipped some cargo and embarked about eighty Spanish emigrants, they proceeded for Havannah on the 26th, the wind being light from the south-east, with a calm sea. On the 30th the wind freshened and increased to a gale. On the following day it suddenly chopped to the north-west, blowing strong, with a heavy cross sea, in which the ship laboured heavily, and at noon sprang a leak amidsthips. All efforts at the pumps were fruitless to keep the ship free, and the water filled the engine-room and stoke-hole, putting out the fires and stopping the engines. The crew still continued to work at the pumps until the next day, December 2, when they determined to abandon her. The boats were launched and provisioned, and a part of the crew, with about a dozen of the passengers, got into them. Those of the crew who remained by the vessel were the master (Captain Roberts), the second mate, three engineers, eleven firemen, three stewards, the carpenter, and two boys. Shortly after leaving the vessel one of the boats was swamped by the sea, and her occupants, five in number, were drowned. The survivors state that the steamer's covering board when they shoved off was not more than two inches over the water. At nine o'clock that night they saw a rocket fired off from the steamer, and almost immediately afterwards the steamer's masthead lights, which were visible during the evening, disappeared, and it is supposed that she must have gone down with her living freight. The fate of the other boats is doubtful, as nothing has been heard of their occupants since. It would appear that a panic was created among the passengers and crew when it became known that the steamer was sinking. When one of the survivors was asked who gave the order to get the boats ready, he replied, "There was no officer who gave the order. The crew themselves launched the boats without being directed to do so."

Gleanings.

A great hardship—An iron steamer.

An amendment to the constitution: A wooden leg.

No Greek goddess was ever half so pretty as an English girl of pure clay and temper.—*Ruskin*.

Professor—"Can you tell of what parents the Great Napoleon was born?" Student—"Of Cors-i-can."

Very long dresses are going out of fashion at balls. It might perhaps be well if they went out altogether.

Darwin acknowledged himself sold when his little niece asked him, seriously, what a cat has that no other animal has. He gave it up after mature deliberation, and then the sly puss answered, "Kittens."

"Do you see this stick, sir?" said a very stupid acquaintance to Sydney Smith. "This stick has been all around the world, sir." "Indeed!" said the remorseless Sydney, "and yet it is nothing but a stick."

When a newspaper paragraph opens in language as soft as the bosom of love, and as sweet as the tinkle of a woodland brook, it is always safe to conclude that the virtues of some patent medicine are harnessed on to the end.

"Doctor," said a lady who avowed herself tired of housekeeping. "I want my husband to take me to Turquay this winter. Now, what is the matter with me, that renders it necessary for me to go?"

"Now, miss," said a photographer to a young lady whom he had seated in the chair of torture,

"you just look at me as if I was your young man and you'd met me unexpected-like, you know."

"Hold on!" cried a candidate to his rival, with whom he was stumping the State. "Do you mean to say that I spoke falsely?" "Well, no, not falsely; but I'll leave it to this intelligent and patriotic assemblage if they ever saw any other man take such a circumlocutory course around the truth as you did!"

Clergyman's wife (who takes great interest in her industrial school): "Jane Brown, I'm sorry to hear from your mistress that you are not diligent at your needlework. Now, you know what it is that finds work for idle hands to do?" Jane Brown (artfully thinking to propitiate): "If you please, 'm, you do, 'm!"

"Have you given electricity a trial for your complaint, madam?" asked the minister, as he took tea with the old lady. "Electricity!" said she. "Well, yes, I reckon I have. I was struck by lightning last summer and hove out of the window, but it didn't seem to do me no sort of good."

Some of the deacons "down East" seem to have a bad practice of snoring loudly while asleep in church, which appears to disturb some folks there, as a Maine paper recently had the following polite notice from one of them:—"Deacon Jones is requested not to commence snoring to-morrow until the sermon has begun, as some persons in the neighbourhood of his pew would like to hear the text."

A remarkable prophecy was made recently by Dr. Werner Siemens at Berlin, when lecturing on the uses of electricity. Speaking of the transmission of force, he predicted that the energy of the solar rays manifested in currents of air (winds) or in falls of water, would by-and-by be used through the medium of electricity to furnish all necessary heat and render us independent of ordinary fuel.

A NEW PENNY POSTAGE STAMP.—The authorities of the Post Office are about to issue a new penny postage stamp, which has been chosen after a good deal of consideration. It is a great improvement upon the present stamp in form, the colouring is lighter and more cheerful than the brickdust red with which letter-writers are familiar, while the Queen's bust shows much more clearly. The gum also seems to be of better quality, and the new stamp will thus be pleasanter to deal with than that now in use. An additional advantage for revenue purposes is that, being printed in a fugitive colour, the new stamp cannot be cleaned.

THE MUSIC OF THE FUTURE.—"We confess," says a critic, "to a weakness for the 'music of the future.' As a tuneless chaos and a high class of cat music, it out-Herods an orchestra of deaf mutes playing in different keys, and in its perfection nearly approaches the effect of an amateur brass band having their first rehearsal. It is not difficult to play, and some of Wagner's first overtures may be easily performed by a tyro in music. All that is necessary to execute them is to get two little boys to sit on the keyboard of a large organ, while a third covers the remaining notes with his elbows and wrists; then pull out all the stops, and blow for fifteen minutes. It is deliciously wild harmony."

BISMARCK'S WAY.—Lord Odo Russell, while calling upon Prince Bismarck a short time ago, asked him how he managed to rid himself of that class of visitors whom he could not well refuse to see, but whose room he found preferable to their company. "Oh," replied the Chancellor, "I have a very simple method. My wife knows them pretty well, and when she sees that they are with me she generally contrives to come in and call me away upon some pretext or other." He had scarcely finished speaking when the Princess put her head in at the door and said, "Odo, you must come and take your medicine. You ought to have had it ten minutes ago." Lord Odo Russell had not till then had any idea that his room could be more welcome than his company.

THE TWO CANDIDATES FOR BARNSTAPLE.—An amusing story is told in connection with Sir Robert Carden's visit to Barnstaple. At Barnstaple a lady got into the same carriage, and Sir Robert and the lady entered into general conversation, which was kept up as far as Exeter. Seeing that the lady had come so far, Sir Robert came to the conclusion that she was a Devonshire lady, and he put the question to her. She replied that she was. "Then probably you know Barnstaple?" rejoined Sir Robert. "Indeed, I do, and feel an interest in it," said the lady. "You are also probably aware that there is soon to be an election there?" The lady said she was quite aware of the fact. Sir Robert then said, "Well, I am the accepted candidate of the Conservative party." "Then you are Sir Robert Carden?" said the lady. "Yes, that is my name," said he. "And," replied the lady, "I am the mother of Lord Lymington." Sir Robert, in telling this story to a few private friends, said a more charming companion he never had, and if the Countess (Portsmouth) had been the Liberal candidate, instead of her son, he should at once retire from the contest.

MR. EDISON'S NEW ELECTRIC LAMP.—The American correspondent of the *Times* writes:—"Mr. Edison, the inventor, claims to have discovered an effective cheap electric light, which is a complete substitute for gas for household use. After fifteen months' experimenting, Mr. Edison accidentally discovered that burnt paper is the best substance to use, and he therefore abandoned platinum, devoting himself to perfecting his lamp. He cuts from cardboard a narrow strip, shaped like

an elongated miniature horseshoe, the strip being two inches long and one-eighth inch wide. This is placed in a wrought iron mould, which is heated slowly to a white heat, driving off all volatile portions of the paper, which is then gradually cooled. The charred remains of the horseshoe are taken carefully out and are placed upright in a little glass globe, the wires of the generating machine being attached at the ends of the horseshoe. The air being exhausted from the globe, it is sealed, completing a lamp costing about one shilling. This, Mr. Edison claims, will produce a bright, mellow light, without flickering or pulsations. He has also invented a generator and regulator, his claim being that he has entirely solved the problem. I have not seen the lamp, it not being open to public exhibition yet."

Births, Marriages, and Deaths.

MARRIAGES.

WILLANS-NICHOLSON.—Dec. 18, at the Durham-road Chapel, Altrincham, by the Rev. H. E. Dowson, B.A., of Gee Cross, John William Willans, Newlands, Middlesbrough, to Mary Louisa, only daughter of Robert Nicholson, Springfield, Bowdon.

ARDILL-FOSTER.—Dec. 18, at Queen-street Chapel, Leeds, by the Rev. W. Thomas, Thomas, youngest son of the late John Ardill, of Leeds, to Alice, eldest daughter of Mr. Foster, of London, and niece of T. Weatherley, Leeds.

HIRST-WADE.—Dec. 18, at Brunswick-street Chapel, Wakefield, by the Rev. J. James, of Morley, Mr. Edwin Hirst, third son of Mr. Samuel Hirst, Morley, to Annie, eldest daughter of Mr. Walter Wade, Milverton House, Wakefield.

DEATHS.

HARWOOD.—Dec. 16, at 2, Gonville-place, Cambridge, Unwin Ty Harwood, eldest surviving son of the late Joseph Unwin Harwood, formerly of Denmark Hill, Camberwell, aged 35 years.

GILES.—Dec. 17, at the Lau e's, St. Ann's-road, Stamford-hill, Alice Mary, the second daughter of Mr. Giles Giles, in her 17th year.

HOLBORN.—Dec. 19, at 11, Highbury-crescent, Sarah, wife of Robert Major Holborn.

BUXTON.—Dec. 19, at his residence, Regent Villas, Headingley, near Leeds, Travers Buxton, Esq., formerly of Champion Hill, Surrey, aged 56.

ALLEN AND HANBURY'S "PERFECTED" COD LIVER OIL is not only free from taste and smell than any oil ever before offered to the public, but it does not give rise to the nausea and eructations which render the use of ordinary oil, even of the finest quality, so repulsive. It is the pure oil, made at A. and H.'s own factory in Norway, and prepared by an entirely new and special process. It presents in the most effective condition all the invaluable properties of the remedy. All who have difficulty in taking Cod Liver Oil should insist on having A. and H.'s "PERFECTED" OIL. Sold only in Impl. Pts., 4s 9d.; 4 Pts., 2s 6d.; 1 Pts., 1s 4d. Trade Mark, a Plough. Of all Chemists, and of ALLEN and HANBURY'S, Plough Court, Lombard Street, London.

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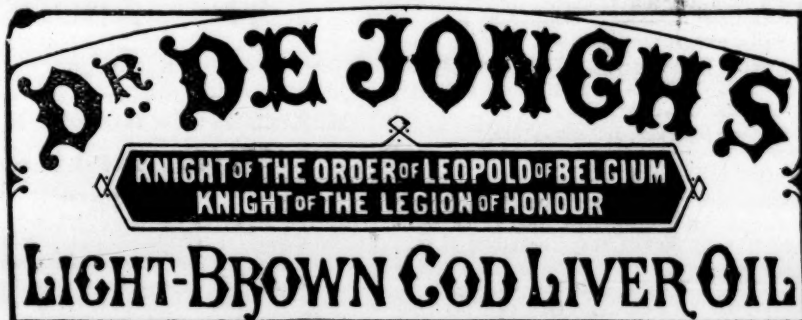
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